

41
The coniectures

tures of the ende of the
worlde, translated
by George
Joye.

Marke. xiiij.

Be ye awake, for ye knowe
not, when the Lorde of the
house shall come, lest he com-
meth sodenly, and fynde you
sleepers.

Re. 15. D. X. lviij.



1. 2. 109.



**George Ioye to the Rea-
ders wytheth knowledge
and repentance.**



Sthe al vnrrea-
sonable creatures so
greatly long & wroth
groming spghes (as
Paule sayth) vnable Ro. viij
to be expresse, de-
sper to see the day of
thepz redemption,
wherein thep shuld be losed from thep
present seruitute (where with man pet ab-
useth and holdeth them; as the dronkar-
des abuse the wyne, glotons the beastes
fowles, fpyshes, corne and all maner fru-
tes, the vnthankfull all maner gyftes,
and creatures of God, the Idolaters abu-
se the sonne, mone, starres, stones, trees,
and the superstitious the water, sper, &c.
And the blasphemouse swerers the sapn-
tes in heauen, God and hys creatures)
much more do the electe childre of God
here abused, oppressed, persecuted, & slau-
of the vngodly long, spghe and sorrowe
A ij fringes

Preface.

Apo. vi.

cripunge oute with the soules vnder the
altare for the gloriouse dape of the redēp
cion of oure bodies. Wea and to knowe
the spgnes and coniectures immediatlie
coming befoze it, that we myght in tyme
lpyt vp oure heades, awake oute of oure
beastly and synfull slpyunge gladly to co
me forth wpyth our bygght lāpes to meet
our bypdegrome. And thep that pet of ig
nozaunce haue ben captued and abused
of y abhominable beast of Rome myght
also now in tyme forsake her, and fflye far
out of Babylon into Christes churche.
And for asmuch as this boke treateth of
the signes and coniectures, that go befo
ze the ende of this world, wherof some be
past, some are present, & some are pet
shortely to come, and do tell vs certainly
the tyme of the fall of the Antichriste of
Rome, and laste ende of thys mpyerable
synfull worlde, lapyd in so darke Prophe
cies, noumbers of dapes, tymes & yea
res in Daniell, and in the Apocalipse,
whych euery man except he be indurated
to the Rome Churche wold be desperous
to knowe and to prepare hymself. I haue
made

Preface.

made thys latyne boke of that godly and
lerned man Andzew Dseander to speake
Englysh, that pe myght counforte your
selues by readpng y diuine mysteries &
warnings conteyned herein. And becau
se (as euery man knoweth) experte artifi
cers, by their diligent exercyse and con
tinuall labours, wpll excell, amende &
beter the beutpe of their former workes,
and as sayth Cicero, our later cogitaci
ons are better, then oure fyrste, pea and
as Daniell affirmeth, The oftener hys Dan. xij
boke be reuolued and diligentlpy studped
the more lernpng is there found in it, kno
weledge is encreased. And to be shorte,
Because I wolde with the confession of
my faith profyte and counfort the con
gregacions of Chyiste (we are all borne
to profyte oure bretheren) lo here halte
thou, ientle reader, a cleare briez expositi
on of the molte harde places and hide
mysterpes in Daniell, Paule and Apo
calyppl. concernpng thys last monarchy
of Rome, the descripcion and spuell pic
ture of that Antichyristen horned whore,
of her fall, and ende of thys world, short

Preface.

hope to come. Thys therefore reade and be
se it to the increase of thy knoweledge
and comfort to the prospe of
other, and prayse and
glorie of God the
father throught
Christe in
his co-
mynge. Who
be thanked and
magnified for
ever. So be
it.

A M E N.

M. D. XLviij.
In Mape
printed.



The coniec- tures of the last dayes, & end of the worlde, gathered out of scriptures by Andrieue Aleander, and transla- ted by George Jope.



Although our Lord Jesus
Christ (as witnesseth Mat.)
hathe most clearely prophesie-
ced, & the daye & howe, whe-
rein himselfe shal returne to
iudge & quick & dead, of no mortal mā to
be knowen: No, not of the sigels: but to be
left onely in & pleasure of God the father:
yet think I, & the very christians broughte
up & lerned in & holy scriptures, may by
some certayne coniectures gathered oute of
Gods worde & of hys workes, not onely
come to & foresight of & same tyme, & (as
it were) comprehend within certayne limites:
but also I iudge & we ought to endeavour
our selues to studie, to attayne thereunto.
For our Lord sayde not, that worl-
de, or that age, or that peare of hys
comminge, of noman to be knowen,
A iiij but

The coniectures

but onely the day and howe no man to knowe them. ffor verely, by the most apt similitude to serche it out dyd he louingly prouoke vs bothe to obserue & waite for that same tyme, yea and in a maner compelled vs so to do. Wherfor he sayd when I begynn to do these thynges, then loke vp, and lft by poure heades, for then draweth nigh the poure libertie & redempcion. And euen of the figge tree lerne the similitude, whose braunches when they begyn to be softe and tender and thrust forth their knops, and leaues, then knowe ye that Sommer is nigh. And euer so, when ye see all these tokens and thinges told you before in doing: then be ye sure that the kyngdom of God is at hande. By this and such lyke warninges hath he not onely of the state of thinges to come, as though they were present, committed and geuen to the common people to coniecture of the last tyme but also the wiser and better lerned hath he meruelously gauen occasion, long before to serche out, & to fore see this despyred last tyme. ffor as the tyme, by y buddig of y trees knowe sommer to drawe nigh, and

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Cap. I.

and the astronomers by the mouing of
starres can diffine the springing tyme &
pronosticate it long before, even so ought
we to decerne the ende of the worlde to
drawe nigh, and the comyng of the son-
ne of man to be at hande by these spgnes
shewed vs of Christ of hys comyng: &
the lerned in holy scripture to signifie it
long before the courses of tymes, and the
ages, which all the spgnes be suer to co-
me, yea and to coniecture the same tryed
out of the secret misterpes of the worde.
Which thig sith it be so, I haue diligently
consydered and noted certayn excellent
saynges and dedes properly and special-
ly pertainyng to this mater, whiche by
the waye were offered to me readyng the
scriptures, and thus haue I commen-
ded to memorize these coniectures of the
ende of the worlde taken out of the holpe
letters, of the which coniectures many I
haue communicated pryncially in wryt-
tyng to my famylar frendes, which whē
they were despyred of so many, and now
spred abroad, I sawe that it was perell,
lest any foolys hardy shuld mixe wth these
my coniectures any thyng of hys own,
and

Of the laste tyme.

and so vnder my name to thrust them in
to other mennes handes, I not knowing
which thping to auopde, I reuoked into
my handes myne owne wrytinges, litle
then though they were, and mended the
in some places, & in some I so enlarged
them, that they thus printed, mighte do
my bretheres pleasure. And lest hereafter
they might be perchaunce, by some falsi-
fiers corrupted, I thought mi self to ma-
ke them sure. They be. iiii. coniectures (for
wherfor shuld I not tell them forth by
tale as treasure) which now we orderlye I
will reherse.

The. i.
Chap. &
i. Conie-
cture.

The first coniecture is taken out of
Elie the Prophete, which the Je-
wes recite as out of the mouth of
God, spoken in diuerse places of the
booke called Thalmude. For they be wri-
ten in the
booke called Abodazara in the
i. Cha. & in the
booke called Saichedzim
in y^e laste Cha. and also in other places
on this maner. The house or scole of E-
lie hath affirmed, and left it thus written.
Elie hath sayd, that sixe thousande peo-
ple shal the world stand or endure. Two
thousand boye of anpe lawe written,
two

The coniectures

Cap. I.

two thousande vnder the lawe written, & two thousande vnder the daues of Messias. Whereto Elias, after ward the rabbins added these wordes. But for our sinnes, which be great and manp, the fiftie thousande and an halfe be thus past, and yet is not Messias comen. But yet is this doubtles an oracle worthp to be beleued for manp causes, although it be not expressed in the scriptures. For first to be gpn therewith, this oracle is sustented with the wordes of Moyses in the Psal. after the Hebrewe rekenpnge. xx. to which Sapnt Peter cleaueth in hys ii. Epistle. iij. Cap. saying. That a thousand peares with the Lord be, but as one day. Also hereof it foloweth. That as god created all thpnges in vi. daues, & rested in the. vii. Euen so shal he sixe thousand peares gouerne the world subiect to generacpon and corruptpon, and in the seuēth thousand bryng in that everlasting rest: of which Thapostle so plainely speketh. Hebre. iiii. that he semeth to shewe the selfe same misterye, as it were with hys spnger. Besides this it consenteth ryght well with all the other coniectures follo-

An oracle is a sure saipnge as it were answered of God.

Of the laste tyme.

solowpung, and it is constantly celebrated
and hyghly esteemed of the Jewes as the
assewered oracle of the p^rophete, and yet
it fighteth plainly agaynst them selues &
thep^r infidelitie, whiche may not be beter
confounded then in y^e thep be cōpelled by
thep^r owne sainges of Elias to graunt y^e
Messias shuld rapgne the hole laste two
thousande peares, & yet contrary to their
sayng, thep still loke for him, as though he
he were not comē. ffor by this clause ad-
ded, (That for thep^r spennes God differ-
reth Messias birth) thep^r selues confesse
frely and plainly the time of chrystes bir-
the not to haue had bē yet past in this last
age of late, but rather then, whā thep^r bo-
ke of thalmude was published, even a-
bout y^e peare of our Lord. **CCCC. xxxvi.**
Wherof it is manifest that thei haue wai-
ted more then these eleuen hondred yerres
for a nother messias then our Lord Christ
and al in vayne. The cause whereof thep^r
falsely impute it to their owne synnes. ffor
Christ was in so certain a predistined ty-
me promised to vs & thē, that neyther for
thep^r synnes must he haue had ben borne
y^e later, nor yet for thep^r good liuing haue
comen

Simon
iustus
made
their
thalmu-
de. 210.
before
Christe.

Of the last tyme.

Cap. i.

comen the soner, of y^e which thing, more
peraduēture shalbe spokē in another pla
ce. Although some of our religyon wold
contend to drawe this litle clause of *Thi*
Ues birthe now passe vnto the end of the
worlde, as though he for our synnes there
shuld wāte muche of these sixe thousande
peares, so that they be not fulfilled. But
thys sence, although it maketh well for
our purpose, yet the Hebrew wordes re
cepuē it not. Wherfor this is the meanig
of the oracle. That the world frō the time
wherof *Moses* said. The earth was emp
tye grosse and void, dured two thousand
before the lawe of circumcision with her
adpertinences was geuen to *Abrahā*, of
which it is writtē *Gen. 26 & 27*. That al
nacpons shalbe blessed in thy seed. And
from the time of delpueraunce of circum
cision to *Abraham* vnto *Chistles* birthe
there dured also, other two thousand pea
res, which thynge spth it is proued manp
festly so to haue come to passe (for *Christ*
was born, & suffred about the four thou
sand peares frō y^e creacion) nedes mulke
the rest of y^e oracle also be true, y^e frō *christ*
to the ende of the worlde, there shalbe no
more

The coniectures

more (peradventure much lesse) then two
thousand eue as Elias sayd. But in that
as certain peres of the laste two mple
narres be palke, and yet Christ be not co
me (as y Jewes dreame because of their
sinnes, as they wold seme to excuse thep
vnbelleue with another synne of vnbellef
they be vtterly deceiued. For after this o
racle, Christ is verely comen, so y about
fower thousand yeres from the creacō
he was crucified & rose agayn frō death
ascended to heauen, and in the ende of the
world thence to come to iudge the quicke
and deade. And where the Jewes fro the
creacōn hitherto, reken, &c. peres lesse
then we, the cause is, that among manpe
of thep errors, this is one great ouer
sight. For thep reken Darisū Spitaspis or
Longimane vnder whom the tēple was
redifed, and Dariurn that was ouerco
men of greate Alexander bothe for one
kynge of the Medys and Persians, &
to haue reigned but vi. yeres, whē there
came betwixt them after Ptoleme. Xciii
yeres, which thpng we shal discusse di
ligently in our cronicle. This coniecture
is also holpen by Henoch and Elie hym
selfe

Of the last tyme.

Cap. i.

selfe, which bothe were translated quick
out of thys miserable lyfe to that blessed
immortalitie, death neuer tasted. ffor as
the sixe fyrst generacions, that is to say,
Adā, Seth, Enos, Cainan, Mahalaleel
Jared, dped, and the seuenth generacion
even Henoch hym selfe (whom Iudas in
hys Epistle mētioned not without a cau
se to be the seuenth) is immortal. Euen so
thorow these. vi. millenaries of the world
shall death raigne, and in the seuenth
shall florell that blessed immortallite. And
as the fyrste. vi. ages of men from Adam
to Elie were subiect to death, and the se
uenth which is Elie, obteyned immortali
tie (ffor Elias was rapt bp alyue in the
charet of sper) euen so thorow these vi.
millenaries shall the mortall lyfe dure,
And in the beginnyng of the seuenth shall
we betaken bp to mete Christ comynge
downe to indgement. Adā lyued to Ma
thusalem, Mathusalem to Sem, Sem to
Jacob, Jacob to Amrā, Amram to Ahia
the Silonite, Ahias to Elias, which was
translated. These cōiectures also vsed Joā
picus Meradulane in y pere of our Lord
m. cccc. lxxvi. & did put bp this one amōg
hys

The coniectures

hys disputable. 90. conclusions sayng: p^r there be any humane coniecture of y^e last tyme, we may serche and fynde it by the muste secreete way of Cabbalist, the end of the world to come hense of 514. yerres. **N**etheless for right gret causes (as we haue sayd tofore) we coniecture that the sixt millenarie shall not be fulfilled. ffor as in the lawe, the sixt daie was not hole graunted to worke therein to the full end as to the midnpght, but a good part therof was anticipated and cut of, added to the Sabboth daie, euen so shall not the sixt millenarie be all full hole geuen to the laborouse last mortal lpe, but y^e most glorpouse beutpfull parte therof aboute the euenpng shall be anteuered and preuented of that blessed and euerlastpge reste, as it shall appere clearlper in the cōiectures followpng, and in the mpssterpe of the supper of oure Lorde pzenented & celebrated in the euenpng and in the parables of y^e callinges to supper, after which refreshpng there followeth no more labour, but reste.

The.ij.
Chapt.

The secōd coniecture is take of y^e wordes of chailt red. **M**att h. 24 & **M**ar. 13, thus.
But

of the last tyme.

Cap. 11

But the dape and howe nomā knoweth
it, no not thaungels in heauē, nor pet the
sone him selfe but onlpe my father. But
as were the dapes of Mohe so shalbe the
coming of the sone of man. For as in the
dapes of Mohe, before the floude, they
were eating drynkpng and marping vnto
the dape in which Mohe entred into p
arke, and knewe not therof till the floude
came ouer them taking all awape, euen
so shalbe the coming of the sone of man.
For in these wordes, Christe semeth not
to compare onlpe the qualpte but also the
quantite of the tyme. The qualitie of the
tyme, I call the corrupt maners of that
worlde and age, the quantitie is the num-
ber of the peres. And as for the qualitie,
ther is no doute therof, when Christ said
plapnlp Luke. xvi. That as in the dapes
of Mohe and Lot they ate and dronke, to-
ke wpues and married, bought and sold,
planted and builded, euen so shall it be
when the sone of man shalbe reueled.
But as touchpng the quantpte or num-
ber of the peris albe it the thing be hid &
obscure, pet in some behalfe it shpneeth &
sheweth her selfe, wher Math. saith per-
fectly

The coniectures

fectly. As were the dapes of Mohe, so
shalbe the coming of the son of man. Ma-
nielp when Paul Rom. v. affirmeth Adā
to haue had ben the forme and image of
Chzpst to come, as in y. i. Cor. xv. of chzist
he maketh an other Adam euen into the
spirit that quickeneth. The fyrst Adam
was erthep out of the earthe, but the se-
conde man is the Lorde him self out of
heuen. Nowe if Chzist be the other Adā
of whom the fyrst was the forme and si-
milptude, and the compng of Chziste be
as the dapes of Mohe aboute the floude,
who wpll not beleue but that how much
tpme passed from the earthep adam vnto
the dapes of Mohe euen to the floude, so
much tpme shall there passouer to the ce-
lestiall Adam our Lorde Jesus vnto the
ende euen to that last fierp floude wherof
Peter sayth. The dape of the Lord shall
come lpe a thefe in the night at whose
coming the heuens shal passouer lpe a
stozme and the elements shall melt awope
with heat, y. erthe & al y. workes theri shal
be brūt vp. And the heuens shalbe consu-
med whith fper, and the elementes molte,
it is so manifest that from Adam to the
floude

of the last tyme.

Cap. 14.

floude there passed ouer. Mccccclvi. peres. wherfor it is verp like that in y^e pear of our Lorde. Mccccclvi. the end of the world shalbe comen before our dores whiche now is not much more the an. L. peres hēce, except it be rekoned from y^e resurrection of Christ. And as Nohe knew not the day ne howe of the floude t^ul the Lorde bode him go into the arke (but the pear, he knewe it) when God told him before that he wold graunt him yet to the men. cxx. peres space to repent, euen so we albe it the day e and howe we knowe not, yet the pear mape we knowe or coniecture verp nigh it.

and then
haue we
cxli, & so
shal it en
de in the
Mcccc.
cc. pere
frō christ

¶ The thirde coniecture is taken frō Cap 14. the tyme of Chyldes birthe vnto his passion and resurrection, whpch is .xxxiij. peres and some dayes more, whose nomencl we yet knowe not. For when he was baptized, he was full. xxx. peres olde or verp nigh he: so that he was full thp^utye, ere he toke the office of a leuite, as to preache and to teache openlpe. Thus the sone of G D D whpche of cuer.

B ij

lasting

The coniectures

lasting was in the bosome of the father
(man shappe taken vp to him) is beco-
come conuersant wpth vs lyke as one of
xxx peris olde. ffor as touching his gods-
heit he tolde the Jewes, sayng: Before
Abraham was borne I had my being es-
senciall name called Sum. And yet to cer-
tyspe vs the more in this thinge behold
the Astronomer Ptolemeus, which in cal-
king the pere, expressed plainly in y^e cour-
se of y^e.xxxiiij. peres of Christ, to be even
such an easter day or passouer day as we
finde nowe described of the nāgelistes at
y^e passyon of Christ, which daye fyll then
iustely vpon the fryday, as did then Christ
vpon the same daye kepe it with hys
Discyples. Albeit the Jewes then differ-
red & translated it into the next sabboth,
which was later daye, and then ate they
they: Passe longe at euening, in y^e which
forenone was offered the very true pas-
se longe Christe, the ende of all the fyg-
ures therof, the Jewes not yet seing y^e be-

The day rite but abiding still in their dead & blind
begineth de shadows. The iewes differred y^e feste
at. v. a clo as they do yet, when it so falleth vpon the
ke in the fryday, lest two gret festes in which they
sauenig. map

of the last tyme.

Cap. iij.

may not do so much as make their owne
 sper or cut their brede, shulde be conty-
 nued together, whiche thing that Christe
 shuld eat his Pasche lombe on the fryday
 and suffer also on the same day, makynge
 saterday the hole restynge daye, vpon son-
 day erly to ryse, many hitherto haue not
 esped. But this mater, Paule Bishopp
 of Sêpronie serched for, wpth gret study
 and could not fynde it out, only because
 he perceiued not, the Jewes not to tell
 fyrst day of the moneth from the coniunc-
 tion of the sone and mone next before, but
 from the euenynge euen at. v. of the cloke
 before the chȳg in which the lerned astro-
 mers did evidently shewe it, or els lawfull
 witnes proued it to the elders or senators
 of Jerusalem, that the newe mone was
 sene or might haue had ben sene. But
 returne we to our purpose. Wherefore
 when our Lorde Christ born of the virgē
 concerning his fleshe was in this our mi-
 serable lif cōuersant with vs. xxxij. yeris
 and some dayes more, it is verp like him-
 self also to be borne spirytually of the in-
 corrupt byrgne the holp church by the
 free confession and pure doctryne of the

Paul bis-
 shop of
 Sêpron.

B iij

gospell

The coniectures

gospell euen so many peares, but per great peres, and so to remayne and abyde with vs still in his spirituall birth these .xxx. great peres in this worlde.

two ma- But here must ye knowe that there be
ner of two maner of grete peres in holy scrp-
gret pe- tur. One is the Angels pear, and the to-
res. ther is Moles pear. One Angels pear co-

teinieth so many of our comon peares, as
cccliiij. we haue daies in our peare, that is 354.
daies in of our peares for so many daies be there
our luna in our lunare pere. for w^{ch} vs, which be co-

re pere. cluded vnder y^e heuens, y^e course of y^e sone
fro east to west finisheth our day i. xxiij.
howers. But with the Angels which dwel
aboue the circles & orbes of the Planets,
their daye finisheth by^e course, whyles
the sone moueth in hir zodiak, from the
south to the north and agen from the
north to the south, which is fynished in
one of our peres, so that their day is one
of our pearis and econtra. Soche days
Christ vnderstandeth Luke. xiiij. when he
bode them tell Herode that fore. That I
cast out deuils this day and to morowe
and the third daye I am at an ende. for
I must to day and to morowe & the next
day walke. for the prophete may nowhe
re els

of the last tyme.

Cap. iij.

re els be put to death but in Jerusalem,
 which wordes can not be vnderstanden
 of our comon vapes, but of the. iij. hole
 peres wherin he preached and miracled
 before his death. ffor. iij. of our peres ar
 but. iij. Angels dapes, and euery Angels
 pear is. cccliij. of our lunare peris, which
 Angels pear is called of the Angels oft
 in Daniel both in hebrewe and caldey
 speche, a tyme. But Moyses great pere is Moyses
 the space of. l. of our peres that runneth great
 from one Iubelep to another. ffor as in pear,
 our pear, the labor of the hole tilthe retur
 neth in a perpetual circle to where as it
 begone, that is from seadis tyme to the
 same againe, even so in the iubelep pear,
 all the Israelites returne to their owne
 former possessions agene of their fathers
 and the hole forme of their comon lyfe &
 state & living was newlp restored and as
 it were borne apen. But the Angels pere
 may not serue vs in this our third con
 iecture. ffor if the churche shuld in this
 worlde dure. xxx. Angels peares and a
 lptle more, the space shuld excede twelue
 thousand of oure peares, when Elias ge
 ueth it not to stāde seuē thousand. Where
 for Moyses great pere, which is y Iubelei
 B iij pere

The coniectures

¶ pere dothe iustely agre to our purpose,
¶ for xxxij. Jubelep peres make .1650. of
¶ our peres, unto the which adde those few
 peres that be. vi. peris for the porcion of
 y dapes, in which Christe bepend. xxxij.
 peres lpyed, and so ar we comen to the
¶ dapes of Nohe euen .1656. peris. But let
¶ vs see howe those great peris, layd to the
¶ pearis of Christis lpye (the tpmes compa
 red to gyther) shall agree whylis we try
 it out and examin it, by apt similitudes
 and comparysous of euery thinge done
 of Christ and of the course and state of
 the world folowing his death unto this
 dape, fyrst. As our Lord Jesus being boz
 parison ne of Mary the virgin, the gloriouse clere
 betwixt nes of God illumined the herdynē taught
 his bode from heuen Christ their savior to be boz
 lpy birth ne. Luce. ij. whom they shuld fynde wrap
 spiritual ped in clutes in the kribbe, eue so, Christ
 birth, af being bozne spiritually after his resurrec
 tion thorowe the preaching of y gospell
 furrecciū euen of the incorrupt virgin the church
 of the Apostles, the glorp of the Lord did
 shyne roundabout and illumined the ve
 ry hardemen and true flockfedeys y Apo
 stles, the holy ghoit powred forth vpon
 them

of the last tyme.

Cap. iij.

them in fperp clouen tongues, which testified of Christ and glorified him, teaching them althings that they might vnderstande the scriptures, & behold Christ in them as it were wrapped and inuolued in his cloutes: Also as christ ones borne, Herode slew the children, hoping to haue so slain Christe amonge them, euen so Christ ones preached after his resurrection, y prince of this world slew the seldponge Chustians, euē y newlp regenerated by faith into christ trusting therby (as he doth nowe) so to haue roted out and destroyed Christes gospel w their destruction and burning. But as then Herode fapled of his purpose euen so are nowe owre Herodes cruell enforcements frustrated. Also as Christ borne, he dwelt vnder the Egipcions vntil the death of Herode & raigne of Archelap, that is vnto the sprt peare of his age almost complet, euen so Christ preached lurked and was hyd vnder the spirituall Egypt, that is vnder the twepfold double persecucion both of the temperall tyrants and spirituall heretiques vntill the sixt Jubilep of the church, that is to the ende of Dioclesian

The.ii.
cōparisō

ij.

The coniectures

Egipt
blind per
sewers.

iiij.

han, the hebrewe worde which signifpeth
egypt, is by interpretacion asmuch to say
as blind persewers or double persecu-
cions in the dual nowmbrz. Also as Ma-
rp the byrgen had almost lost Chypste
being .xij. peres olde in Jerusalem and
sought hym in vaine among his kinsfolk
and acopntance, but at last fownde him
in the temple amonge y doctores asking
and answering them, even so the virgen
the church in the twelf Jubilep that was
about the pere of our Lorde cccccc. being
fore lapyd apenst troubled and wored w
dpuerse and many heresiescheifp of the
Arrians Eunomians and Sabellians,
out of whom anon aftpz Mahumete and
the pope be sprong bp, had almost lost
Chyist, pea she had lost him in dede, as
now haue the Mahumetis and Papists
had she not at last the found him in y te-
ple of God, that is in the holy scripture
among the doctors and teachers even the
Prophets, Euangelistes, and Apostles,
(where the papistis neuer yet sought
Chyist) askinge and answeringe dyspu-
tyng of our faith and religion she asking
the Prophetes. ffor he nether did suffer,
ne taught

of the last tyme.

Cap. iij.

he taught any thing which was not of y^e
Prophetes tofore sayd and testyfyed, he
answered to the same in that he accom-
plished althynge in dede that they pro-
phesied of hym. Also as Christe borne,
many of the Israelites beleued the her-
demen, Simeon and other testifying of
Christe and with no small desier longed
to see hym openly present teachyng them
whyles all the other Israelites (albeit
they onely then seemed to be the people of
God) yet infect and seduce wth the sec-
tes of the phariseys & saducees, knew not
Christ, nothing regarding him untill
Joan bapt. begane to preache and testy-
fy of him now. xxx. yeres olde: euen so
Christe preached, many verely beleued
the Apostles and Martyrs and souked
out the pure knowleg of Christ draue
forth into theyr posterite, whilis other,
(in name onely Christians) although for
an outward shynyng the we of gliteryng
ceremonies and w^{ll} workes of theyr
owne choyce, wold be sene onely to be the
church of God, ether for theyr saduceicall
epicurisme & voluptuose living, for their
phary-

The coniectures

**MA
III.**

hi.

pharisaical hipocrisy infect and seduct ha
ue not knowne Christ ne any thing at all
regarded him vntill the xxx. Jubilep of
the church was comen, that is to say un
till about the 1500. year of the worlde,
which poppish Jubilep yet dureth in ma
ny churches, albe it in some where the
gospel taketh place, it is extinct. ffurther
more, as after the .xii. yeares of Christ un
till his .xxx. year, we read nothing of him
but that he was vnder his parents sub
iect, as a layman and carpentor conuer
sant wth the laye sorte, even so after the
twelf Jubilep of the church vnto the
thirtep Jubilep, that is frome Phocas
thempour which with publike proclama
tion stablished the poppish primacie, the
doctrine of Christ hath standen amonge
the laytie almost vnto this our tyme, whi
che laymen contented with their crede &
the sacraments, ether vtterly knewe they
not these idolatries, sectes the iustificaa
tion by workes, meritis, and these po
pish pardons, n2 els they nerly neglec
ted and abhorred them, declaring cheifly
this feute of theyr faith, that they simply
and gladly obeyed theyr beter lerned el
ders.

of the last tyme.

Cap. iij.

bers, so farre as it might be done, without hurt or spotte of the true religion & honor of God, when in the mean season, the popis Cardinals, Bishops, Priestes, fryers, Monkes, enen the Phariseis, Zaduceis scribes and lawyers all, not one skant clere (the doctrine of Christe neglected and lost) were, and yet be utterly drowned blinded and dampnably captiued vnder the doctryne and traditions of men, yea and of the diuill to, as Paule called them. Agene as after the .xxx. yeris of Christes burthe Ioan Bap. preached repentance in the desert baptizing them to prepar the peple for Christ, who eftsome after he shewed forth wth his finger, eue so after the .xxx. Jubiley of the churche, was the very sincere doctryne of the lawe, of the knowledg of origynall sinne and of other vices, the true repentance the doctryne of the true iustificacion, and of the mortification of the olde man whiche is the true and spiritual baptisme of repentance, restored to the churche, that the peple might haue ben prepared and made apt to receiue the doctrine of the gospel, which the doctrine of the lawe did shewe
to vs

bij.

The coniectures

to vs and pointed it forth befor vs as it
were wpth fpyngers, for the fulfyrnging
Rom. x. of perfeccion of the lawe, is Chryste vnto
biij. saluacio to iustifye all that beleue in him.
Also as Chryste anon after Ioan, began
his preaching of the gospell, euen so in
thys our tyme, anon after the ryght hol-
som doctryne of the lawe, there hath fol-
lowed the true and holsum doctryne of
the gospell of the remission of synnes on-
ly onely for Chrystes sake, euen the rygh-
tuousnes of only faith. Also as nether
Ioan nor Chryst taught openly admitted
of the hygh preistis to preache in the te-
ple of Jerusalem, because the Bishopes,
scribes, and Phariseis could not bere
them, but taught ether in desertis or in ga-
lile where the Prophane magistrates,
and not the Bishopes ruled, euen so in
this our tyme, nether the doctryne of the
lawe ne the gospell can haue place in the
kingdoms of the Bishops and Phari-
seis where these bloody beastes yet bere ru-
le, but ether in private places, as it were
in the deserte, or els berely vnder some
godly prince or ruler only is this pure &
holsum doctrine herde. Item as Sathan
in the

In y^e tyme of Christ stered up diuerse tumultes, first by Theuda, which toke to much upon him selfe, and then by Judas the galilene which auerted the people to make the doctrine of Christe, as it were by their uprores and tumults the more to be suspecte of sedicion: Euen so now in our tyme hath he stered by the religious and secular papistes in England, and other where the muntzers, the Shappellers, the anabaptistes, the Dauids georgians, the popp the sacramentaries as Steuen gardiner Bishhop of Winchester Doctor smith, perin, and both the vniuersities in Englonde, with like other authors of sedicion to make the doctrine of the Gospel nowe happelp in spryngynge vp apon, to be odious and suspect, yea they wold make it heresie and sedicion, but yet all in vain, forliche sowes of sedicion perishe in them selues, and their disciples come anon to nought, the doctrine of y^e gospel standing safe & sure. Also as christ anon about y^e beginning of his preachig y^e is, in y^e first passyde threueforth y^e biers & sellers out of y^e temple, euen so y^e doctrine of y^e gospel, now spröge vp after y^e thirtie Jubile of y^e church, hath cast out of christ's church

The coniectures

churche the buyers and sellers of poppish
pardons, merits, misses, lippe labors
with all other like papistrpe and dyrt
dregges of the whore of Rome. And here
myght I recpte many of hyr deuillish
doctrines and dampnable heresies, rites
ceremonies & supersticiōs, which for short
nes I omit, bothe because these be suffi-
cient enough to proue that the Jubileis
of the churche agree iustely with the pe-
ris of the lpe and age of Christ, and also
because the godly and truly lerned in the
scripturs by them selues may fynde out
many mo thinges like. And to beizeif, for
this cause omit I them that I wold not
ouer much prouoke the obstinat aduersa-
ries of Christ karied away of y infernall
furies, to make them the more chary to
beware, and with their serpentyne subtil-
tye the more craftie to hurte and to cast
forthe pce to spewe forthe all their veno-
me at once. For they stōmble & all to bre-
ke them selues aienst their stōbling stone
Christ to fall therat, neuer to rse apen,
for that they wetingly and wyllyngly
of a sette malpce haue reiected him. Now
therfore sith it is so clere and euident, the
Jubis

Elap.
xxviii.

Jubileis of the churche so iustely to agre
with the peares of Chriſtes lyfe: who can
otherwyle thinke but that the church ſhal
not in this worlde accompliſhe the. xxxiiij.
Jubilei: that is not to paſſe farreouer the
Mcccccl. peares after Chriſtes resurrec-
cion, nonotherwyle then as Chriſt accom-
pliſhed not his. xxxiiij. yere of his age,
but ere the half of the fowrth yere was fi-
niſhed, he entred into his reſt, aſcended
into heuen. Wherfor it is verelypke that
after the. xxxiiij. Jubiley yere of y church
which ſhalbe ſhortly after the yere from
Chriſtes birth or resurreccion. Mcccccl.
the ende of the worlde ſhalbe at hande,
which lytle ſpace after the ſayd notum-
ber, how ſhort it ſhalbe no man can de-
termin, excepte he knewe certainly y be-
y dape of Chriſtes nativite & in what
moneth he was borne, whether in marche
or no. fro wher I think to reken y more
juſtely. The number of. viij. is apointed
of God to the perpetuall reſt, wherfore
men may coniecture that when y num-
ber ſhall fall, as in the yere from Chri-
ſtes resurreccion. Mccccclxxviij. or. M-

The con-
iectur of
the tranſ-
latour.

The coniectures

ccccclviij. the ende shalbe.

Cap. iij.

¶ The fourth coniecture, which is of all the most evident: is taken of the citie of Rome. For the scripture testifeth clerely, the citie of Rome, twyse to obtayne very greate highe dominacion and powr. And in ether of them bothe to endure a certain nymbir of yeres. Also when the citie of Rome shall be the second tyme extincte & destroyed, then doutles is the ende of the worlde at hande. The first dominacion, was of the Romane citie. But the seconde is now of the Romane court. The first dominacion the prophete Daniel describeth, which dured to Constantine & great and a litle more. The seconde describeth Paul. ij. thess. ij. and the Apocalipse. xij. xviij. Whiche now shall not longe dure. Wherfor let vs hear them all thre severally speking of bothe these dominions, and first Daniel of the former, but so, that (if nede be) some what be spoken by interloquucion, bothe to interprete it & clearer, and to admonish the the better, and to sterve the by to hear the attentuelpur, for such maner of interlocucion by the way of a dialogue conduceth very much bothe

The during of the first dominacion.

for

of the last tyme.

Cap. iiii.

for breuitie and cleannes. After this man-
ner writeth Daniel. I sawe in my vpsio
in the mydnight, and lo, the.iiij. windes
of heauen saught in a great sea, and. iiij.
great beaustis ascēded out of y^e sea, diuerse
and cōtrary among them selues. M^olian-
der. The Angell in the Apoca. saith vnto
Joan. The waters which y^e sawest where
the whore sitteth, ar peple, folke, and tou-
gues. Wherfore the great sea is the fow-
rniell or stinking donghill of all the pe-
ple of the hole worlde; out of whom be
sprongen vp the. iiij. kingdoms in this
worlde. Daniel. The fyrst is lyke a lie-
nes, and she had the winges of an egle. I
behelde till hyr wynges were pluckt fro
hyr but hyr hert was geuen her. M^olian-
der. This is the Babylonik kingdom.
Dani. And beholde ther was another
beast like a bere stonding aparte hauing
iiij. peces in hyr mouthe betwixt hyr tethe
to whō they said thus, arise & eat vp much
flesh. M^oli. This is the kingdom of the
Medis & Persis. Dani. Afterwardis I lo-
ked about, & lo, there stode a notherlike a
leopard hauing. iiij. swift winges vpo him;

Daniel

cap. xviij.

The coniectures

and .iiij. headis were in the least & powe
was geuen him. **¶** **Q**u. This is the Grekis
kingdome. **¶** **A**n. after this, I behold and
loked in my vision in the night, and lo, y
fowth beast, terrrible and meruellous &
stronge excedingly. **¶** **Q**u. This is the Ro-
mane monarchie. And here (Chyristen rea-
der) consider dilpgently, expende and ta-
ke hede to the nounge of the name of
this best. **¶** **A**n. he had tethe of perne, and
that verp great eatinge and brynginge all
to poulder. **¶** **Q**u. ffor it was cleare & myghty
in batayll. **¶** **A**n. The leaping he trode
vnder his fete. **¶** **Q**u. ffor them whom she
ouercome in batayll, she oppressed tyrā-
nosly. **¶** **A**n. But she was vnlike the other
beastis whych I sawe before hir, for she
had .x. hornes. **¶** **Q**u. As in y. viij. of Dan.
he sayth he sawe the myghty he gotte ha-
uing a meruelous great horne betwixt
his eyes, whiche broken of, there sprang
up .iiij. hornes vnder it, signifying that af-
ter great Alexander. .iiij. kynges at one
tyme shuld aryse and rapgne eche one in
his place, that is to say, Antipgonus in
Asia, Seleucus in Syria, Ptolomeus in
Egypt

of the last tyme.

Cap. iij.

Egipt and Antipater in grece: Euen so here by these .x. hornes, he signifpeth .x. prouinces ruled by the counsell of the emppre of Rome, euery prouince apointed to hys counsellor being president ouer the same wpth the molt highe imperp. And that the Romane imperp was dvided into .x. prouinces, gouerned of so many counsellors, nether into mo nor lesse both the storp wryters in sondry places, and Strabo in the end of his descriptioun of the erthe clerely testifpeth. Da. I considered the hornes, and lo, there sprang by another litle horne out of the middys of them, and. iij. of his fyllt hornes were The litle
sympten of from his face. Wh. Thys litle le horne,
horne was. I. Julius Cesar, which being a counsellor, and one of the .x. hornes, whilis he was in france setting althings prosperously in order serupng the comon weale, thought that the counsell at home in Rome shuld haue had a consideracion of hys necessary absence and so to haue done nothpng at home wpthout his consent and counsell, whypche iuste request, hys ennempes of enup at home denped it hym and wpth stode his desier. Wher-

I iij

fore

The coniectures

fore (hys vocacion in france, where he
nowe was lefte) he made bataill apenst
his countrie of Rome and ouercame the,
and became a new horne but pet but alit-
le one, whiche anone begane to were
great, and grewe into their head hauing
mouth and eyes as we shal declare hpm
hereaftir. And thus bp that ciuil batapl
among themselves. iij. hornes that is to
weet. iij. great rulers in most high go-
uernace with their hoste ledforth ageinst
Julium Ce. that is to sape two of the coun-
sellers and Pompeius were smpten of
from y face of the Romane imperie that
is were ouercomen, but not so that the iij.
hornes were utterly roted out, and but
viij. onelp to recapne, but (as the Angel
aftirwarde interpreteth it) they were hū-
bled and laid down. ffor there abode still
x. hornes. Da. and so, there were eyes
like the eyes of a man in this horne and
a mouth speking stought thinges. Whi.
Thys is that I sayd, this lytle horne a-
non to be made great and to be changed
into an head, ffor bp Julius Cesar the
mo

monarchie of thempzours was brought
in, which monarchie was not one of the
x. hornes, but one of the. vii. headis of
whom we shall hear clerelie out of the
apoca. I knowe certain men of great
name (from whose iugement I dissent
not gladly without a cause) to think this
lytle horne to haue ben that topked Ma-
humete and pope, but because this Roma-
ne kingdom wherof Da. here spebeth,
was vtterly destruid before Mahumete
was borne and pope to bere grete rule,
And because Mahumete ne pope was
neuer member of the Romane empire,
nether the Apoca. in hir. x. later hornes
maketh mencion of Mahumete, I dout
not their sentence (by their fauor I speke
it) plainly to be refused. Da. I beheld tyll
the iudgement seatis were sette and the
olde aged sitten downe. Wh. The old
aged is God the father and Christ which
sitteth yet in iudgement and dampneth
those. iiii. great kingdoms because they
wold not obay Christ but repelled his
word, slaying hys Apostles & Christ also
with

The coniectures

wyth many thousand martyrs. Thys
hpd partyculare iudgement of GOD in
Chrst, the worlde yet seeth not, the fa-
ther saying to Chrst. Sitte one in my right
hand whyles I lape thynne enemies vn-
der thy fote. Da. hys besture was as
whpght as snowe and the heares of hys
head lyke woll, hys trone lyke the flame
of fper, the whelps therof smyt forthe
beames of fper, a fperp floude rane forth
with vpolence proceeding from hys face,
thousand thousands ministred to hym
and ten hondred thousand assylted hym,
the iudgement was sette and the bokis o-
pened. Whi. Not only GOD the father in
Chrst sitteth in thys dayly iudgement
but also he present the Angels and the
spirytes of the fapthfull flapne for Chri-
stes sake. And the bokes in whiche were
wryten the horribble crymes of these bea-
stis or kyngdomes for the whiche they
ar and shalbe dampned and vtterly ro-
ted out ar opened and red. Da. I looked
for the voyce of hys stought wordys,
whiche thys horne spake, Whi. Thys
horne is the monarchie of thempours
brought

brought in thus spalte by Julius Cesar
 whiche Monarchie blasphemed Christe
 and hys doctryne, did set forth publphe
 proclamacions agens the Christpans,
 slewe the Apostles and tormented most
 cruellp manp thousand martpys, com-
 mandpnge deuils to be worshipped for
 God, and compellpng manp to do sa-
 crspce to them. And who can nowmber
 all those great and horrible blasphemies
 agens the very God, whpche that wic-
 ked Antichristen Rome then bepng
 druncken wpth the blode of the saintes
 spewed forth? Da. And I sawe that the
 beaſt was ſlapy and hys body deſtroyd
 and caſten out to be burned, and the
 powz of the other beaſtes taken awape,
 and the tymes of thep: ſpues were ſette
 them into tyme and tyme. **¶** **¶** **¶**
 the father hath nowe in tyme paſte taken
 awape the moſt high imperp from all
 the. iij. kyngdomes of the worlde and
 byd geue them to his onlp begotten ſone
 Chriſte by his heuenly proclaimed de-
 cree, when he ſayd. This is my welbe-
 loued ſone, in whom I am pleaſed, hym
 hear

The coniectures

hear pe. But not so that therafter there
shulde be no more kyngdoms and impe-
ries: for God wyl haue kyngdoms
and imperies styll to stande, gouerners
to rule, comon weales to be serued, la-
wes and iudgemēts to be executed, good
men to be defended, euill to be punished
but so that they do not althpnges as they
liste, as dyd the. iiii. beastes whiche ne-
ther fered ne regarged God ne man
but he wyl rather they beleue in Chryste
hym to obape, wpth hys words to be en-
struete & therafter to gouerne theyr sub-
iectis y them selues myght knowe also,
and to shewe them selues to haue a lorde
in heuen. But wycked Rome contemneth
thys heuenly decree of God the father,
and Chryste rpsen from dethe, to whom
is geuen all powr in heuen and erthe she
aknowlegeeth not, the Apostles she bele-
ueth not, to their myracles she geueth no
place, w the constancie of martires she is
not moued, ne w any crueltpe of tormen-
tyng y Godly is she sated, but cōtinueth
styll rebell and blasphemose. And ther-
fore

fore **G D D** the father the most highe
iuge and monarke, in hys celest pall iudg
ement seat, by hys diffinite sentence
geue, hath he iudged hyr to death, Which
sentence once geuen, the maiestie of hir
emppre, lyke the soul of the bodie of thys
beast departeth, translated to Constanti
nople by Constantyne the great, her bo
die left sone after corrupt, contempt po
wered forth vpon hyr, is putrified con
sumed as karpon, all nacpons almoste
rebellling agensst hir, and spoplyng Ita
lye, vntill at last, Rome by the Gothes
wasted, was brent vp with fyre after al
most. **MCC.** that she was built, And The fyr
this is so, her ende. This was the puri ste and se
all of the former Romane kingdom and cond de
ende of her fyrst dominacion in the pere struccions
of our Forde. **ccccxij.** And hyr last destruc of Rome
cion in the. **cccccli.** of Christ. In the peare
from the fyrst buyliding of that citie. **cccc
ccclij.** was Christe borne. Whose for
mer burpall (I sape) by the Gothes &c,
to remember diligently (Christen reader)
I monpsly and monpsly the yet agepne.
And

The coniectures

And the other beastes had then also lost
thep: hygge emppres, and skant retained
thep any mplerable remembrance of
their former maieltie whiche because
they reiected Chylte, they also losse their
glorie. For in all the hole worlde was
there not a corner in whiche the kingdo-
mes and emppres at that tyme when
Rome fell, were not eyther utterly over-
throwe or sewerly meruerlously chan-
ged. But let vs yet hear Daniel. Da. 7
Ioked then aboute in the vpsion. of the
npght, and beholde, with the cloudis of
heuen came there one lyke the sonne of
man, and he came to the olde aged, and
they presented him vnto his presence, and
he gaue him powr and honoz and king-
dome, that all the peple troybis and ton-
gues shuld serue him. His power is euer
lastyng whiche shall not be taken from
him and hys kyngdome incorruptible.
I Daniel was afrayd in my selfe for
these thynges and the visions of my head
troubled me. Vli. This is the other par-
te of this diuine and heuenly iudgement,
wherin Chylte our Lorde (the domina-
cion

of the last tyme.

Cap. iiij.

cion of the citie of Rome extynct) is sent
in to the possesson of his imperie, and
the church thesame receiued Chri-
sten empours as Constantine the great
and such lyke, whiche acknowledged
Christe to be the Kinge of all Kinges
and Lord of all Lordes. Goodly descri-
beth he Christe calling him the sone of
man whiche with the cloudes ascended
from the erthe to heuen, and is comen
to the olde aged commanded to sit down
on his ryght hand whiles he maketh
his enemies his fote stole. Which thing
when it was by the gospel tented in
vain for a time with and by these mightie
men which wold nether beleue ne geue
place then were they destroyed and at last
roted out. Christe herelf is offered vnto
God y father as he that only is worthe
to receiue powe and riches, wysdome
strength honoꝛ and glorie, even as it is
allowed in the iudgement of the father
geuinge him effectually all powe. For
the Romane dominacion extynct, the
Gospel was propaled and preached
forthe thorowt all nacions, and the old
idola-

Constantin was
in y year
of Christ
ccc. xiiij
ccc. xix. &
regned
xxx.

Apo. 5.

The coniectures

idolatrie was euer wher quēched: Nether
shuld it moue vs that many aſtward
rebelled apen, and the Chriſten religion
forſaken, became Mahumetanes or pa-
ppſtes, or fell into other hugodly-
nes. For this minyſhed not the maiestie
and empire of Chriſt, but made them mo-
re clear, when a litle aſt he ſhuld come
with great glorie, and theſe rebellis pu-
niſhe with euerlaſtynge tormentes: Euen
as hym ſelfe teſtified by this moſt apt ſi-
militude. A certain noble man went in-
to a far countrie to receiue his Kingdō
to retorne. And his cōtezens (whiche may
not be vnderſtandē but of them whiche
ſome tyme before beleued) hated hym,
and ſent a meſſage after hym, ſaynge.
We wyl not haue thys man to reigne
ouer vs &c. But he returned at laſt, ſaid,
theſe myne enimies whiche wyl not
haue me raigne ouer them bynge them
hither and ſlaue them before me. The
Kingdom of Chriſt therfore which we
praye dayly to come vnto vs euen bys
worde wherin he raggneth by faith,
loue and innocency of lypynge, and
in

of the last tyme.

Cap. iij.

In this worlde obtēneth, gouerning the beleuers monished wth hys worde and spirit, and ether mendinge the vnbeleuers monished with diuerse plagues, or thrustyng down the incorrigible vnto hell, is an eternall k^{yn}g dom, whiche in the last iugement shalbe purged from all sclaunder and offendicles and so thence forth nether to be taken from hym ne corrupted. But beware lest any mā perswade y^e, Daniel in this place to speke of the laste iugement. For here it is iuged secretely and partycularly of the.iiij.beastes. But in the last iugement it shalbe iuged openly and vniuersally; all the iugement geuen vnto Christe bothe of the quik and deade. This iugement is dayly done in heuē, the worlde not seinge it, for the ffather gaue Christ after his resurrection all power in heauen and earth, euē to iuge the quik and the dead, being the sonne of man, as ye reade Joā. v. cha. The other & last shalbe done vpon the erth al the world Angels and deuillis being present. The particulare iugement these.iiij.beastes was done, when Christ went and ascended to hys ffather in the clou-

The coniectures

cloudis from the erthe, the laste shalbe done when Chyste shall returne in the cloudis wpth grete maiestye into the erthe. And to be short, there is nothing in this place of Daniel that thou maist wreste vnto the last timent, except thou woldest obscure and depaue the hole vision. Da. I went to one of the byltanders asking him the trwothe of all these thinges, whiche interpreted to me these thinges saing. These. iiii. beaustis, be iiii. kpng domes whiche shall rple out of the erth. Oli. That is to sape, The Bahplok, the persik, the greke, and the Romane. Da. And the most hyghe fapthfull of God, shall recepue and obtapne their Kingdome for euer and euer. Oli. That is the former Dominacpon of Rome ended, not only Chyste, but his fapthfull with hym shall repgne, for the godhept of Chyste once declared by the preachpng of the Gospell, and thzowing downe of the olde Idolatry, there began Chysten magistratis to rule, and thence forth all imperies were holden to obepe hym. Also sith Chyst wolde rapgre not by

Of the last tyme.

Cap. iii

by violence and weape, but by hys word
and holp ghoost, hym self then not spe-
keinge presently, but only by hys holpe
faythfull, it followeth these faythfull to
ragne with Christe, because they teache
and interprete the word and wyl of god,
wherfor he sayd. Who so heare you, hea-
reth me, and who so despyse you, despy-
seth me. Wherfore whatsoeuer any one
of the leaste of the very faythfull shall
teache by Christes worde, & hys spirite,
shall commaunde or forbydde, even the
same also ought not the hygh monarchies
of the worlde more to contempne or
transgresse, then of Christ hym selfe pre-
sently hath commaunded it them in hys
owne persone. And except they obeie it,
doutles they shall suffer therfore, other
her, or to come. Note also that Daniel cal-
leth the holy faythfull, the most highe
(for so is it in the hebrewe) as though he
wold saye, I speke not of euery called ho-
ly one, but of the very holy heuenly
whiche be sanctified wth the word and
spryte of Christe, for there be some ho-
ly ones in a certayne externe chosen ho-
lynes, because they be shauen, anointed,

D

and

Of the former dominacion of
and opled, of whome we haue called ma-
nye the moost holpe hyghelt fathers in
Christe, when they be the mooste pro-
phane accursed execrable wretches and
abominacpon before God. Da. After
thys I wold haue lerned diligently con-
cernynge the fowerth beaste, which was
so muche vnlpke all the other, and so hu-
glyl terrpble, whose tethe & klawes were
pernep, he eatpng and craslypng the bo-
nes and fiellhe, and treadpng the rest vnder
hys fete. And of the .x. hornes, whiche
he had in his head, and of the tother that
sprange vp, before whome the .iij. hornes
dwd fal, euen of the horne, that had eyes,
and a mouth speakpng slought arrogant
wordes, and was greater then the other,
I beheld it, and lo, thys horne made bat-
tall agaynst the holpe fapthfull. Dsi.
I had behelde the beaste, ere he was iud-
ged to death, &c. Da. And he preuapled
agaynst them, tpill the olde aged came
and gaue the iudgemente to the hygh
sapntes, and the tyme came, that these
holpe ons obtepned the kyngedome. And
he

Rome out of Daniell. Cap. iij

he sayd thus. **W**hi. That is to saye, The
 Aungell so sayde, whiche was one of the
 by standers. **D**a. The fourthe beaste
 shall be the fourth kyngedome vpon the
 earth, greater then al the other kyngdo- **O**f the
 mes, and shall deuoure the vniuersall former
 earth, and trede it downe to duste. domina
 cyon of
 Rome.

Also the tenne hornes shall be tenne kyngs.
Whi. After the Hebreu maner, he
 calleth them the ten Proconsuls, gouer-
 nyng the Romane citie, and empy-
 re with the moost hyghe administrac-
 on. **D**a. And another shall aryse af-
 ter them. **W**hi. That was the Empe-
 roure Cesar, and Monark. We must
 by thys horne changed into the heade,
 vnderstande all the Romane Empe-
 rours reygnyng in contynual suc-
 cessyon, as by euerye one of the tenne
 hornes, all the proconsuls one after ano-
 ther succedynge, gouernynge the same pro-
 uince. **D**a. And he shall be mightier then
 the former. And the. iij. kynges. **W**hi.
 They be the. iij. counsellors, beynge the
 moost hyghe imperpe, that is, the two

D ij

coun.

Of the former domination of
counsailers of the citie, and Pompeius.
Da. He shall bringe them ful law. Dsi.
Thou seest here, that he shal not dissolue
the dignitie and power of the x. but only
the persons shall he overcome, so y they
humbled and brought vnder, shal graunt
hym the imper pall, or (as Cicero calleth
it) the bringyng dominion. Da. And he shall
speke wordes agaynst the bringe God, &
breke downe the moste bringe holpmen,
and shall thynke to make change tymes
and lawes. Dsi. That is to oppresse, and
extirpe the christen religion. For the He-
brew hath times, and the maner of the re-
ligion, that is, the name remapninge,
bringe the religion of Christ into a dan-
nable superstitious abuse. To change the
tymes, is of eatyng dapes to make fast-
tyng, of merpe and glad dapes to make
sorrowful and sadde dapes, of work dap-
es to make idle dapes. And so to alter
Goddes determined tymes as to thynke
to prevent with swerde and fyre and to
dispoint God of hys immutable & infalli-
ble providence, which al yet do Theampe-
rours, Popes, & bringes. Da. And they
shalbe delpyered into his hand vnto a ty-
me

Rome, out of Daniell.

Cap. liij

me, and tymes, and to half a tyme. That
is. D. xxxij. peares after Chyistes ascen-
sion, & M. LXX. peares after the buyl-
dng of Rome, which is vnto the ende of
the firste dominacion of Rome. For Ro-
me stode first vpon kynges, senatours,
& counsaillers, and Emperours. M. cc.
xl. peares, vntill the peare of Chyist. cccc
li. and sence that tyme put to the first nou-
ber of D. xxxij. peres, and so haue we fro
Chyist. c. lxxxiij. but from the beginninge
of y^e first dominacyō we haue, M. cccccc
lxxij. but let vs heare the autor. D. li. This
must be vnderstanden after the maner of
the holpe scripture, not that thys onelye
horne hauing eyes and mouth shal dure
so long. But the hole dominacyō of the
Romane citie from her, first buyldeyng
vnto the ende of her former dominicacion.
As in the booke of the iuges the scripture
sayth, Cap. iij. The children of Israel did
euill in the sight of God, & forgote they
God, seruyng Balim, and alt aroth. And
the Lorde bent hys anger agaynst Isra-
ell, deliuerpng them into the handes of
Lusan Kasatham, kyng of Mesopota-
mye, whome they serued liij. peres. And

D. a ty-

me. M.

are ty-

mes.

cc. l. half

a tyme.

In the

nosiber

there be

xxij. pea-

res more

for y^e Ro-

me had

not her

dominio

so longe

after her

bylding

D iij

they

Of the former domination

they cryed to the Lorde, which stered the
bp a sauoure and delpuered them, and
the lond had reste xl. peres. ffor this can
not be vnderstanden, that after they2 de-
lpueraunce they had peace xl. peres cōtinu-
ally, but all this together, that they spun-
ned, y they forgote God, serued ydols,
were delpuered bp to they2 enemies, cry-
ed to y Lorde, were delpuered, & had pea-
ce for a certain time, was done in xl. pea-
res. Like wyse here of Rome, it may not
be vnderstande y this one horne dured so
long tormēting the holy mē, but this ho-
ly tyme altogether, wherin the Romane
imperyp sprang bp, grewe, so that it was
distributed into x. consularpe empires, y
the Monarchie of Thēperours stode in
it, y the more then .ccc. peares most cruel-
ly impugned the chursten religion, & for
y was she dampned of God in the hea-
uenly iudgement, & at laist extincte. All
thys (I saye) hole together was in doing
and done bp tyme, and tynes, & bp halfe

That is a tyme, Trew it is that this forme of spe-
by .cccc. che signifeth iii. peares & an half. Methe
xxxii. pe- les not, without a cause did the aungell
ares. separate the. ffor the Hebrues tell they2
peres,

of Rome, out of Daniell.

Cap. iij

peares, not by the sunne, but by the mo-
 ne out of the. xij. monethes, that is, stan-
 dping of. ccc. liij. dapes, which dapes not
 withstandping in februarpe, when the
 leap peare cometh, in the typrd or fourthe
 peare, they restore to the sonne peres, Al-
 so nether one nor two peares admit anpe
 leap pere dape, wherfore he will them to
 be vnderstanden without the leape mo-
 neth, that is to saye, of m. cc. xxxix. dapes
 or there aboute, for so many dapes be in
 thre peres and an half. But Da. in suche
 maner misterpes vseth not our common
 dapes and peres, but aungels dapes and
 peares, as we haue shewed it at large in
 the iij. coniecture, wherof there is a verpe
 euident proue in the ende of the xij. Chap.
 of Da. where one aungell asketh of ano-
 ther, how long shal it be to y end of these
 meruelous thinges: which swering by y
 eternall liuing God answereth: sayng, vn-
 to the time of times & an halfe. For in no
 wyle is it red in y place time & times & an
 half as haue our comon booke, but as we
 interprete it, Thys is therfore the mynd
 of the Aungel. That fro the third pere of
 Cypus vnto the ende of all those meruel-

III.
 liij. dap
 es in the
 lunar
 peare.

An Aun-
 gels dap
 is one of
 our pea-
 res: & an
 aungels
 pere is
 ccc. liij. of
 oure
 peares.

D iij

louse

Of the former

cause things which were reueled to him
in that vision, euen vnto Chalste, whiche
inone after these mirtuelles were en-
ded, shuld come, there shuld be past ouer,
the tyme of tymes and an halfe, that is,
to say, the yeare of yeares, & an half, & is
an Angels yeare, and an half, which con-
cerneth of oure common yeares. D. xxxiiij. p.
we beholde the more yeares, for it is the
yeare of yeares, which standeth not vpon
ccc. liij. dayes, but of so many of oure co-
mon yeares. Certayn it is out of Ptolome
fro the beginning of the regne of Ne-
buchadnezar, whome he calleth Nabon-
pollassar vnto the birth of Chalste to ha-
ue had passed ouer. cccccc. xxiij. almoste of
oure yeares, out of which. p. thou taketh
xxx. before the destruction of Jerusalem,
and the lxx. of the captiuitie, and the m.
ccc. liij. first yeares of Apeus, there shalbe lefte
D. xxxiiij. and a fewe monethes, whiche
iustly make the tyme of tymes & the half
tyme, that is an Angels yeare and an
halfe. Forasmuch then, as it is playne,
Daniell in suche misterpes to be expect-
ed to vse Angels dayes and yeares, &
contrariwise, when he meaneth our com-

The an-
gels ye-
re is cal-
led the
yeare of
yeares co-
mmon
ecc. liij.
of our
yeares.

domination of Rome.

Cap. liij.

mon peares and tyme brought into dayes, he useth to adde the morning and evening, that we shuld not take them for the Angels dayes nor tyme: there is no doubt, but that in thys place also it behooveth it to be vnderstanden of the Angels peares. Nameley when out of the forsothe sang of Romulus it was pronostickt of Vectio, that noble forsoth saper, that because the cite of Rome had passed ever prosperously her. cxx. peares, she shulde come to M. cc. peares. Wherefore it is the mynde of Daniell, that the cite of Rome vnder the monarchye of thempersours shuld persecute the churche of the lyvinge God, and to beare domination vntyll she had accomplished in. a. angels peris, and an halfe of her age, that is to save, almost. M. cc. xl. of oure peris, whiche thyng we see it in dede missepe fulfyllled. For about the peare from the byldinge of Rome. c. lxx. the imperiall Maiestie was trallated fro Rome to Constantinople. And yf Rome had thenceforth any Emperours west fro Constantinople, yet dyd they original and autorite depende of the Constantinople imperge,

iii. Angels
peares
and
dyd.
M. cc. xl

Of the former

louse thinges which were reueled to him
 in that visyon, euen vnto Christe, whiche
 anone after these meruelles were en-
 ded, shuld come, there shuld bepast ouer,
 the tyme of tymes and an halfe, that is,
 to say, the peare of peares, & an half, y^e is
 an Aungels pere, and an half, which con-
 teyneth of oure comon peres. D. xxxij. p^r
 we beholde the mone peres, for it is the
 peare of peares, which standeth not vpon
 ccc. liij. daies, but of so many of oure co-
 mon peres. Certayn it is out of Ptolome
 fro the beginnyng of the reygne of Ne-
 buchadnezar, whome he calleth Nabon-
 pollassar vnto the birth of Christe to ha-
 ue had passed ouer. cccccc. xxb. almoste of
 oure peares, out of which, p^r thou taketh
 xix. before the destruction of Jerusalem,
 and the lxx. of the captiuitie, and the iij.
 fyrst peres of Arys, there shalbe lefte
 D. xxxij. and a fewe monethes, whiche
 iustly make the tyme of tymes & the half
 tyme, that is an Aungels peare and an
 halfe. ffor asmuch then, as it is playne,
 Daniell in suche misterpes to be expres-
 sed to vsc Aungels daies and peares, &
 contrariwise, when he meaneth our com-
 mon

The aū-
 gels pe-
 re is cal-
 led the
 pere of
 peres cō-
 teynynge
 ccc. liij.
 of our
 peres.

Dominacion of Rome.

Cap. iij.

anon peares and tyme brought into dayes, he useth to adde the morning and evening, that we shuld not take them for the Augels dayes nor tyme: there is no doubt, but that in thys place also it beho-
ueth it to be vnderstanden of the Augels peares. Namely when out of the foz
sothe saing of Rhomulus it was pronos-
tick of Vectio, that noble fozsoth saper,
that because the citie of Rome had passed
euer prosperoullpe her.cxx. peares, she
shulde come to M.cc.peares. Wherfore
it is the mynde of Daniell, that the citie
of Rome vnder the monarchpe of them-
perours shuld persecute the churche of
the lpyunge God, and to beare dominati-
on vntill she had accomplished in.aun-
gels peris, and an halfe of her age, that
is to sape, almost.M.cc.xl.of oure peris, iij. Augels peares and dpyd. m.cc.xl
whiche thpyge we see it in dede iustlpe
fulfpled. ffor about the peare from the
bupldinge of Rome. c.lxx. the imperiall
Maiestie was trallated fro Rome to Co-
stantinople. And pf Rome had thence-
forth any Emperours west fro Constan-
tinople, yet dpyd theyr originall and auto-
rite depende of the Constantinople im-
perpe.

Of the fall of the fourth

perce. Rome was Rome, then like no li
help body; which shuld governe herself,
but as a deade kachas, of whose corps &
burial other men had the governaunce &

The fall came. After this, about y^e pere of her buyl
of y^e for- dng in c. lxxv. of y^e Gotes brought the
mer do- the of Alarich, was she taken spoiled &
minacio bent. And after ward about the pere M.
of Rome cc. lxxv. of Genserich was she taken a-

gaine & spoiled. And at laste in the peare
of y^e citie M. cc. xxi. the reste left in the
miserable & y^e citie were brought into
so great calamitie and contempt, y^e when

Carpon
fo. c. xlv.
lxxv. in
an. cxi.
cccc. li.
was Ro
me bitter
sp de
stroped
in the ci
tye pere.
cc. cxi.

Augustus was then slayn, she was no
more worthy to have not so muche as a
Lorde, that is any welte Emperour. For
thus far of was she now to have any do-
minion Emperiall ouer other after her
olde maner. And this was now her extre-
me and last full dystoned ende or ra-
ther an other dissolution or skaterpug a-
waie of her memoryall, and as it were
the strewinge abroad of the ashes of y^e
citie of Rome, and of her former domina-
cion, as it was prophesied of Daniell.
Da. And the iudgement was sente. Dli.
Th. it is, so longe were they in this cons-
dempt

Dominacion of Rome.

Cap. iij.

Demynacyon in the iudgement of God,
as were the holy cyntes oppressed and
persecuted of this horne. Da. That theyr
power might betake away. Vli. That is
the power of this fourth beast. Da. And
be all to broken and destroyed to perish in
to the ende. Vli. That is, utterly without
any helpe to perish. Da. But the kingdō
and power and the amplitude therof bu-
der al the heuen shalbe geuen to y peple
of the most hyghe holy ons whose rag-
ne is everlasting, and al kynges shal ser-
ue and obeye hym. Vli. These are decla-
red afore. Da. Hitherto is the ende of this
matter. Vli. Hitherto is it treated & spo-
ken of the former dominion of Rome,
which after Daniell dured in. Aungels
peres, and an halfe, euen after theyr ow-
ne propheeye of the same cite from her
fyrste buyldyng. M.cc. which is almost M.LC.
all one space,

Nowe let vs treate of the later domi-
nacion of Rome out of the Apocal. 3 of The wy-
pau. And as tofore, wher neede is, wil we lines of
lyfe lyke interlocucion. And here (christen Satan-
reder) I wold y shulddest first cōsider how
great

Of the fall of the former

perpe. Nowe was Rome, then lyke no li
uelp bodp, which shuld gouerne herself,
but as a deade carcass, of whose corps &
burial other men had the gouernaunce &
cure. After these, about y pere of her buyl-
dng m.c.lxiij. of y Gotes brought the-
mer do- ther of Alaricho, was she taken spoyled &
minacio brent. And after ward about the pere M.
of Rome cc. viij. of Gensericho was she taken a-
gyn & spoyled. And at laste in the peare
of y citie M. cc. xxi. the reste left in the
miserable Rome citie were brought into
so great calamitie and contempt, y when
Augustulus was then slayn, she was no
more worthp to haue not so muche as a
Lorde, that is any welte Emperour. For
thus far of was she now to haue any do-
minion Imperiall ouer other after her
olde maner. And this was now her extre-
me and laste fatall destyned ende or ra-
ther an other dissipacion or skaterpung a-
wape of her memorypall, and as it were
the strewpnge abroad of the ashes of y
citie of Rome, and of her former domina-
cion, as it was prophced of Daniell.
Da. And the iudgement was sette. Dli.
That is, so longe were they in this con-
dempn

The fall
of y for-
mer do-
minacio
of Rome
Larpon
fo.c.xlvi
laph in
an. chri.
cccc.li.
was Ro-
me better
ly de-
stroyed
in the ci-
tye pere.
m.ccc.xij

dominacion of Rome.

Cap. liij.

Demprnacpon in the iudgement of God,
as were the holp sapntes oppressed and
persecuted of this horne. Da. That thep
power might betake awap. Vli. That is
the power of this fourth beast. Da. And
be all to broken and destruid to perissh in
to the ende. Vli. That is, vtterly without
any helpe to perissh. Da. But the kingdō
and power and the amplitude therof bu-
der al the heuen shalbe geuen to y peple
of the most hyghe holp ons whose rap-
ne is euerlasting, and al kynges shal ser-
ue and obepe hym. Vli. These are decla-
red afore. Da. Hitherto is the ende of this
matter. Vli. Hitherto is it treated & spo-
ken of the former dominion of Rome,
whych after Daniell dured iij. Aungels
peres, and an halfe, euen after thep ow-
ne prophecye of the same citie from her
fyrste byldyng. M.cc. which is almost M.II.
all one space.

Nowe let vs treate of the later domi-
nacion of Rome out of the Apocal. & of The wy-
pau. And as tofore, wher nede is, wil we lines of
use lyke interlocucion. And here (christen Satan,
reder) I wold y shuldest first cōsider how
great

Of the later dominacion of

great and earnest was sathans subtile crafty deceitfull woplones, who when he percepued this former dominacion of Rome now to be utterlpe subuerted, he studied diligentlpe to paynt forth and to set vp long before whyle the tother pet endured, another dominacion of the same citie, yea and that farre worse then the former. And he dyd so garnish it, that before thys former was utterlpe fallen and exppted, this later dominacion shuld be euen then almost rpe in all wickednes by the Popis, and be wahren stronge enough in all Idolatry supersticion false religion and al mischief. For when that former dominacion of the Rom. citie, was pet baleant in strength and armour, this later dominacion toke encrease & began to arise and crepe vp vnder the cloke and name of the chulsten religpon, in supersticion, chosen holpnes, and false miracles and falsse doctryne. In whiche false pretext to be describbed, y autor of the Apoc. xvi. most earnest and diligent, setting before vs thys one thynge, euen as it were the open marke to beholde that the dominacion of Rome, after it was once fallē
and

Rome, out of the Apo. & Pau. Cap. iiii

and vtterly extinct, she should crepe vp out of her graue, and put forth her heade agayne after a newe facen in another misare. But Ioan wolde in no place open the name her the citie of Rome in playne wordes, lest she made more cruell & angry for her open name (for the wicked, the more she is monished by name & vttered, the worse is she) should haue persecuted the churche, the greuouser and the sharper, whiche persecucion was yet, euen then most bitter and spranouse. He therfore here treateth.ii. necessary thynges. ffirst he diligently describeth, what maner one was this later beast before y former fall of the domination of Rome, whome he will not openly name, which also after that fall and vtter destruction, so swiftp were so stronge agayn, as though she had ben risen from death to lyfe, so that all the circumstances diligently expressed, only her name suppressed, he molt certainly asswerthis, that he speaketh of the citie of Rome.

Secondly he paynteth before his most artificiously all the conditions of the later dominacio, in what thing she agreeth with

Of the later dominacion of

with the former, and in what the agreeeth
not, so that the once diligently knowne,
we might amyd and abhorre her as hell
gates and the pitte of enerlalking damp-
nacron. Nether was he content with that
so diligent picture, which he dyd sette be-
fore our eyes in his xii. Cha. but also did
adiopue in his. xiiij. Ca. the interpretacio
which he receyued of the Aungell Ipe
Daniels, which we for the more briefnes
shall (as it were) weaue it into our narra-
cion. Thus sayth Ioan. I sawe the beaste
arising out of the sea. Vñ. This beaste
in the xviij. Cha. he sawe agayn, the aun-
gell interpreting hys saying. The beaste
whom I sawe, was, and is not, that is,
she was euen such one as Daniell descri-
bed her, but she is not, for the imperpe-
was then, but anon after taken away of
God, as we have heard it tofore. But be-
cause that heavenly decree of God the fa-
ther, concerninge Chalke, was not yet
put in execution, therefore the Aungell a
litle after speaketh a cleerer saying. She
was and is not, for albeit, she then be-
punge in her flowers, yet was she then cer-
tainly appoynted and destined to her
destruc-

Apo. xiiij

apo. xiiij

That he
uenly de-
creewas
of Chri-
stesenne
mises, e-
uen the
Empe-
rours &
Popis
not yet
to be
fully ma-
de hys
fete stole

Rome, out of the Apo. & Pau. Cap. iij

destruccyon, though he not yet utterly ex-
tirped. Ioan. hauing. vii. heades & x. hor-
nes. Wh. This the Augell also interpre-
ted thus, sayng. And here it becometh a
mynde that hath wildeome. The. vii. hea-
des are the vii. hilles, vpon which the wo-
man sitteth, and they be vii. Kinges. And
a litle after in the ende of the xviij. Ca. he
sayth. The woman whome thou sawest, apo. xviij
is the great cite, which hath the kyngdō in y^e end.
and dominion ouer the Kinges of the
earth. Wherefore the vii. heades haue a
double interpretacon. first they signify
the. vii. hilles, or y^e vii. hill toppes, which
Rome cōteyneth within her walles bupl-
ded vpon the same, as Virgel describeth
her situacon. Rome to compasse aboute
within her walles seven litle hilles, y^e
he seven Towres, which is one of the no-
table tokens and shewes of the Citie of
Rome, that she is builded vpon these vii.
hilles, which thyng was neuer herd said
of any cite els in all the worlde. Secōdly
the vii. heades signify vii. Kinges. But be-
cause the x. hornes also signify x. King-
ges, which thyng seemeth to make confu-
sion, therfor y^e apt differēce is to be sought
con-

Of the later dominacion of

with the former, and in what she agreeth not, so that she once diligently knowne, we might auoid and abhorre her as hell gates and the pitte of everlasting dampnacpon. Nether was he content with that so diligent picture, which he dyd sette before our eyes in his xij. Cha. but also did adiopne in his. xvij. Cha. the interpretacio which he receyued of the Aungell Ipe Daniels, which we for the more brieznes shall (as it were) weaue it into our narra-
 cion. Thus sayth Ioan. I sawe the beast arisping out of the sea. **Of.** This beaste in the xvij. Cha. He sawe agayn, the aungell interpretung hys sayng. The beaste whom I sawe, was, and is not, that is, she was euen suche one as Daniell descri-
 bed her, but she is not, for the imperpe was then, but anon after taken away of God, as we haue heard it tofore. But be-
 cause that heauenly decre of God the ffa-
 ther, concernunge Chylte, was not yet put in execucion, therfore the Aungell a-
 litle after speketh it clerely sayng. She was and is not, ffor albeit, she then be-
 punge in her flowers, yet was she then cer-
 taynly appoynted and destined to her
 destruc-

Apo. xij

apo. xvij

That he
 uenly de-
 creet was
 of Chri-
 stesenne
 mpes, e-
 uen the
 Empe-
 rours &
 Popis
 not yet
 to be
 fully ma-
 de hys
 fete stole

Rome, out of the Apo. & Pau. Cap. iiii

destruccpon, though he not yett utterly ex-
tirped. Ioan. Hauing. vii. heades & x. hor-
nes. **Ofi.** This the Augell also interpre-
ted thus, saipng. And here it behoueth a
mynde that hath wil dome. The. vii. hea-
des are the vii. hilles, vpon which the wo-
man sitteth, and they be vii. kynges. And
a litle after in the ende of the xviij. Ca. he
sapth. The woman whome thou sawest, **apo. xviij**
is the great citie, which hath the kyngdō in y end.
and dominion ouer the kynges of the
earth. Wherfore the vii. heades haue a
double interpretacpon. ffirll they signifp
the. vii. hilles, or y vii. hill toppes, which
Rome cōtepneth within her walles buil-
ded vpon thesame, as Wirgel describeth
her situacpon, Rome to compassse aboute
within her walles seven litle hilles, ly-
ke seven Towres, which is one of the no-
table tokens and shewes of the Citie of
Rome, that she is builded vpon these vii.
hilles, which thpng was neuer herd said
of any citie els in all the worlde. Secōdly
the vii. heades signifp vii. kynges. But be-
cause the x. hornes also signifp x. kyng-
ges, which thpnge semeth to make confu-
siō, therfor y apt differēce is to be sought
con.

Of the later dominacion

Ap. xviij.

Ap. xviij.

consentpng with the veritie, which bere-
sple is sone espyed in the interpretation of
the aungell, which sayth of the. viij. kpn-
ges, h. to haue had ben fallen, and one is,
and the last not yet to haue had ben co-
men. Wherof it is playn, these viij. kpn-
ges to haue had reigned one after ano-
ther. But of the x. kpnages thus he sayth.
These shall receiue power in one hower
that is, they all shall reigne at one tyme
together one in hys place, as dyd the. x.
proconsuls in the former dominacion of
Rome. But here must ye knowe and dili-
gently note it, that in suche maner myste-
ries, A kpnage signifpeth not one singu-
lar persone, but all the kpnages one succe-
dyng another in a continual lyeue, so long
as that maner of raigne be not changed
as it is in Daniell. xi. Where the kpnage
of the southe signifpeth all the kpnages of
Egypte from Ptolomeo Lago vnto Cleo-
potram. And the kpnage of the Northe
signifpeth all the kpnages of Spzie fro
Seleuco Nicanore vnto Antiochum Epi-
phanem. Wherfor euen her also muste
they be so taken. Manifest it is, the citie
of Rome in her former dominacion to
haue

Which is of the pope of Ro. Cap. iiii.

haue had vii. heades, that is vii. kyndes
of knynges or rulers of the most hyghe
imperp successiuelp. ffor first of all knynges
dvd constitute hir first gouernance
and dominaciwn. Then the counsellors
the seconde. After that, the tenmen wpyth
the most hyghe autozite were created to
wzite and make hir lawes which consti-
tuted the thirde regiment. Then the Dic-
tatores the fourth. The Thzemen after
the death of Julp did constitute the fift.
And the Cesares the monarkes made
the sixt. And at last, the externe or strãge
emperours which were not of the house
of the Cesars, constituted the seuenth
head. Wherfore the angell spreketh right
fp and clerely when he sayeth: ffpue are
fallen, that is to wett: The Knynges, the
counsilors, the Tenmen, the Dictatores
and y Thzemen were past & gone. The
firt was the monarchie of the Cesars, in y peare
of Christ
lxxxvi.
whych then stode, whē John wzote these
wordes (for he wzote them vnder Cesar
Domiciane) But the seuenth was not
then comen. ffor then as yet was there
no strãge or externe Emperour created.
And the x. hornes, whych be the x. knynges
then

Of the later and spiri-

**The .x.
Kings in
y former
domina-
ciō & the
.x. Kings
in the la-
ter,**

apo. xij.

then pet for to reigne al at once in diuers
se places and not one aftir an other in a
ny one place were in the former domina-
cion the proconsulers. But in this later
dominacion, they be the .x. Kingdoms,
whiche reuerently pet confesse oz haue
confessed Rome to be the head of all the
churches, as Spaine, Portugale,
France, England, Scotland, Den-
mark, Poole, Boheme, Hungarie, and
euen he that pet holdeth now the King-
dom in name onlp, oz empir of Rome, &
is not, that is to wit. Charlis. v. Let him
hold fast the title. How be it there were
other in other places, as when one spll,
ther stert vp another, albeit they were
euer about .x. in number. Ioan. And
vpon his hornes he had .x. diademes. Wli.
For they were deckt & garnished with y
molt highe imperie in their popish prela-
tes: as cardinals & Bishops exalted a-
boue their Kinges. Ioan. And vpon his
owne head the name of blasphemie Wli.
That is blasphemouse names & titles.
For when they had herd anon out of the
prophetis and Sibils of the kingdom y
shuld

tuall beast of Rome.

Cap. iiii.

Should be eternall to spring up out of the
erth which was Christ with his Kingdō
and gospel, then applied they the same
saluacion to their Romish church and
Bisshop of Rome and to his antichristen
Kingdom, Wherof Jupiter in virgill
sayth. I haue geuen the an empire with-
out ende, and apen, buto it will I nether
limites ne tyme put therto. A great blas-
phempe herp is it, arrogantly to vsur-
pe the honor praple and maiestie of the
euerlasting imperie and Kingdom of
Christ, deuote only to the sone of God, &
to applie and adioine them to the vngod-
ly wicked tpranpe of the Romishe citie &
prophane court of Rome. I might here
speke other thigs of this blasphempe, but
because it is certain non of these. iiii. hea-
dis to be sene in the later dominacion,
but onely the aight head, whiche is the
pope, as we shall hereafter se, the blas-
phemies of the later beast ought not
to be applied to the former. Ioan. And
the beast whom I sawe was lyke a leo-
parde, and his fete like the fete of a bear
and his mouth like a lyons mouth, and

Of the later and spiri-

the dragon gaue him his own strength
& his owne seat, and also great power.
¶ **W**hi. For as the dragon is called of Christ
the prince of this worlde, and reigneth
all spirituallp and inuisiblp vnder heuē
with his other wyked sprites the rulers
of t hose derkenesses, euen so geueth he
his strength, seate and powr to this beast
the pope, that the l p the motions and
instigacions of this dragon, after hys
maner and will might reigne also bode-
lp and visiblp. Jo. And I sawe one of
hir headis as it were smitē to death, but
that deadly wound was healed. ¶ **W**hi.
This head was first y Monarchie of y
Cesars, which sprāg bp in C. Iu'io Ce-
sare, which whē he was smyten w. xxiij
woundis, and slayne of the coniuered
agentst him, the monarchie seemed vtterlp
to be subuerted and perished, which yet
was not so, but it waxed strong aphen, &
was stablissed more mightelp in Octa-
uio Augusto. Jo. And all the erth with
admiracion beheld the beast, and wor-
shipped the dragon which gaue hir that
power. And they fil downe before the
beast, sayinge: Who is lyke this beast?
and

Apocal
xix.

rituall beast of Rome.

Cap. iiii.

and who map fight with hir. Wh. As I
said tofore, the same was spread ouer al
the world, even the same whiche had hre
originall out of the prophetis and bibil
lis, that there shuld arise in y^e erth about
that tyme an eueralting kingdō, whi
che seemed to the ungodly to be fulfilled
in this Romane monarchie of Octavian
Auguste, namely sith it was vnder him
so happely stablished and all the hole
world so prosperously set in peace, wher
fore they thought it to be so done by the
singulare counsell of the most highe God.
But the very God wold reserue this glo
rye and maieltie of the eternal imperie for
his own sone and not to geue it to the tra
sitorie imperie of Rome. Wherfor it was
so, that when the ungodly in their hertis
and thoughtis worshipped y^e God which
now stablished the Romane monarchie
as they iuged, they worshipped not the
very God, as they seemed to the selues.
For the very God, in no wise had stablis
hed the Romane imperie, which a litle
after he thought to destroye, as y^e prophe
tis foresaid it, and the finall fall therof
proued it. But they worshipped satan and
E in their own

Of the later and spiri-

the dragon gaue him his owne strengthe
& his owne seat, and also great power.
¶ **¶** For as the dragon is called of Christ
the prince of this worlde, and reigneth
all spirituallp and inuisiblp vnder heuē
with his other woked sprites the rulers
of those derkenesses, euen so geueth he
his strength, seate and powr to this beast
the pope, that she bp the mocions and
instigacions of this dragon, after hys
maner and will might reigne also bode-
lp and visiblp. **¶** Jo. And I sawe one of
hir headis as it were smitē to death, but
that deadlp wound was healed. **¶** **¶**
This head was first y Monarchie of y
Cesars, which sprāg bp in C. Iulio Cē-
sare, which whē he was smpten xv. xxiij
woundis, and slayne of the coniured
agentst him, the monarchie seemed bitterlp
to be subuerted and perished, which yet
was not so, but it waxed strong agen, &
was stablissed more mightelp in Octa-
uio Augusto. **¶** Jo. And all the erth with
admiracion beheld the beast, and wor-
shipped the dragon which gaue hir that
power. And they fil downe before the
beast, sayinge: Who is lyke this beast?
and

Apocal
xix.

rituall beaſt of Rome.

Cap. iij.

and who map fight with hir? Whi. As I
ſapd tofore, the ſame was ſpred ouer al
the world, even the ſame whiche had hys
originall out of the prophetis and bibil-
lis, that there ſhuld ariſe in y^e erth about
that tyme an eueralſting kingdō, whi-
che ſemed to the vngodly to be fulfilled
in this Romane monarchie of Octavian
Auguſte, namely ſith it was vnder him
ſo happely ſtabliſhed and all the hole
world ſo prosperouſly ſet in peace, wher-
fore they thought it to be ſo done by the
ſingulare counſel of the moſt highe God.
But the very God wold reſerue this glo-
rye and maieltie of the eternal imperie for
his own ſone and not to geue it to the tra-
ſitorie imperie of Rom. Wherfor it was
ſo, that when the vngodly in their hertis
and thoughtis worſhiped y^e God which
now ſtabliſhed the Romane monarchie
as they iuged, they worſhipped not the
very God, as they ſemed to theſe ſelues.
For the very God, in no wiſe had ſtabliſ-
hed the Romane imperie, which a litle
after he thought to deſtroie, as y^e prophe-
tis foresaid it, and the finall fall therof
proued it. But they worſhiped ſatan and
their own

Of the last beast of Rome

their own hain imaginacion which stree-
wed and spzed this monstros opinion of
the eternal empire of rome into y world;
which satan therfore had promoued the
monarchie of the same and geuen hir his
powr that by one kpngdom he mought
the souer and cruellier tame his tiran-
nouse wodnes vpon the chuiltians. ffor
if the hyghest empyre had standen vpon
the .xij. counsellors & Senators they had
neuer haue had ben caried and concited
of the deuill with so great wodnes and
furpe apenst the chuiltianes as eft some
were Nero, Domiciane and such lyke en-
censed agensst them. They also fil downe
befoze the beast. ffor they had wendit y
the empyre had ben nowe constituted of
God by oracles, and they made goddis
of the Cesars, ether by the most fowle
flatering of them, or by extreme blind-
nes. ffor when they sayde. Oh, who is
lyke the beast? It is asynich to say as this
beast is God. ffor this can not be said
but of God only. Who is like y oh lord?
And when they saye who map fight w
hir? they make hir inuict and constituted
of God. And because he maketh men-
cion

And of hir dominaciou.

Cap. iij.

ciō of batail, he she wed, him self to haue
had painted hitherto the citie of Rome
bp the markis of the former domina-
cion. For the later flourished not bp
armour in batail but bp colourable col-
lusions and fapned pretences of holines
So that Joan hitherto said nothing els
then that this citie builded vpon. vii. hil-
lis, haung. vii. kpnides of the most highe
magistrates, euen the imperp ouer the r.
prouinces, as it were distributed into
kingdoms, which also bp a blasphemou
se presumption thought hir self perpetu-
allp and euermore to raigne. In whiche
most mightye monarchye of Cesars a-
penst the wpll of S. p. M. R. it sprang
bp with great admiration of all men.
And when she was deadlp wounded in
Julio Cesare, pet, was she so restozed
and stablissed in Octauio Augusto, that
the thpng apered to the vntopse and on-
godlp to be done of God. For that sa-
me citie (I say) astir she was vtterlp *Notwete*
set of from all her former dominacion hir later
and vtterlp extpuct, pet astir that domina-
deadlp wounde and head destruccpon cion.

¶ iij.

¶

Of the last beast of Rome

She did put vp hir head apen. And whilis
Satan made hir mightp, and armed hir
into the persecucion and destruction of
bodys & soulis, but cheifly into the perse-
cucion of the chaitians, after a new ma-
ner came she agene to hir most highe do-
minacion. Which thing he might ha-
ue said in fewer and clearer wordis, if he
wold haue openly and plainly named y
Rome citie. But that was not then expe-
dient for the churche as we tolde pou be-
fore. Nowe therfore there remapneth, y
we hear what maner one this beast is, &
howe she did put vp hir head agen which
apo. xviij thing y aungel y interpreter of y bilion
clerely teacheth vs saing. The beast whō
thou sawest, was & is not, & shal ascende
out of the depe derke pitte, and shal go
in to his own destruction, that is into e-
uerlasting dampnacion, whose cause we
shall hear afterward, and the inhabitants
of the erth shall meruell therat, whose
names be not writen in the booke of life;
from the creation of the world, seing the
beast that was and is not, that is, when
she did put vp hir head apen. For as the
gentles some tyme merueled at the mo-
narchie of the Celars, so now meruell
the

And of hir dominacion.

Cap. iij.

the superstitious and y vngodly at this last dominacion of Rome. But the aungel proceeded saying . Here it behoueth understanding to wisdom. The. vii. heads. at the vii. hillis vpon which y woma sitteth, and they be. vii. kings .v. be fallen, one is, and the tother is not yet comen. But when he shall come, he must tarie but a short tyme. And the bea (that is the former empire) that was and is not, he is y aight (that is to saie, the former imperp or dominacion) shall come and fall to the pope to be in like powr or grater the were the Cæsars.) But he is the aight, and of the seventh, and gothe in to his owne destruccio that is, that bea which was and is not, even the former empir of the Cæsars, when she shall rple vp and put vp hir head apen in the popes dominacion and last empire, she shall haue none of those. vii. headis, that is to saie nother kings, consuls, Senatores ne Cæsars but in name onely &c. For they must all first fall, and the former bea, that is the seculare imperp be vtterly destroyed, before the later dominacion of y pope (Satan exciting it) be sprung vp.

The bea
st her is
taken for
the em-
pires of
Rom.

For

O the last beast of Rome

For in this last domination of Rome,
shal there reigne nether kings ne counsell-
lers nor tenmen, nor dictatores, nor the
thzeme nor Cesars &c. as before, but the
aight beast, even the popes alone, which
netheles is said to be one of the .viij. be-
cause he is in many things as in seclare
prophane busines and batail & blond-
shedding like the strange former Cesars
and empours, whpch wer the last head
among the .viij. But in this onelp doth he
cheifly differre, that where they reigned
in an open ciuilitie and impugned the
worde of God onelp with weapen, this
beast, the popes, vnder the cloke and co-
lour of religion reigneth, and vnder the
pretext of the true interpretacion therof
he corrupteth falsifpeth and peruerteth
the doctryne of Christ, the sacraments
he despleth with his owne addicions, &
abuses and the articles of our fapthe he
blotteth out of the bpble with his owne
false added articles. The doctrynes of y
deuil he stablisseth with menis auctori-
tie, with swerde and pollicies of real-
mes. And lyke the forlorne childe and so-
ne of perdition, with al his followers &
confedered (oh terrible worde) he gothe

on

And of hir dominacion, Cap. liij.

on into euerlasting death & dampnaciō.
But let vs hear Joan apen speking yet
farther of his vision. Joan. And there
was geuen him a mouth speaking great
things & proude blasphemies. *Apoca.
xij.* The
se wordis pertaine no farther to the mar
kis of the former dominacion now past,
but thep paint vs forthe what maner a
beast was then to come, aftir that Rome
shuld yet agene put vp hir head into the
popes dominaciō, & arise, as it were out
of the waters. For he saith not, she hath
a mouth, but she hath a mouth geuen hir
so speking. To speake great things, aftir
the hebrewe phrase, is to speke arrogant
ly & proudly boasting him self & to glorie
in his own mischeif, which verely do the
popes, whilis they bolte the selues to be
the vicars of Christ & to occupie gods
stede, pea & to be a God him self whiles
they compare them selues to the sonne &
the emperours to the mone, wpth such ly-
ke infinite arrogāt exaltaciōs aboue god
and man. Also he spekeith blasphemies,
whilis he dāpneth christis gospel for he
re lie & also y right vse of y sacramentes,
settig forth his own dāpnable doctrin & su-
persticiōs to be obserued & beleued aboue
& aiēt gods eternal word & instituciōs.

*psalm.
xij.*

O the last beast of Rome

And in this behalf, this beast abideth still like hir self. For even in the former domination also there was a mouthe speaking great and stought things. Joan. And ther was powr geue to hir to make bataill, or to do mischeif monethes. xliij. And here is the principall thing & head of this mater for the whiche we treate
xliij. monethes. ix peris. all these places of Daniell and Joan. For even in this thinge is this later domination of the pope lyke the former, whiche dured a tyme tymes and half a tyme. For as there, it was necessarie to vnderstand aungelike tymes even so here must we vnderstand Angels monethes of which. xliij. make. Mccclx. Angels dapes, that is, so many of our pearis, or that is all one. iij. Angels peris and an half, even as it is cleare out of the .xiiij. ca. of the apoca. where the same time first of. Mccclx. dapes is determined, and afterward is called the tyme, tymes, and an half. But note it well, that Joan beholdeth not, ne hath respecte to the iebes pere but to the Romane monethe which containeth. xxx. dapes. For wher as. xxxi dapes be ascribed to some monethes in y
The Ro mane mo Romane Calendarie, it is done for the. v dapes

And of hir domination.

Cap. iij

dapes to serue the leape peris. Or els y
trew & iust moneth hath onlp but xxix. &
almost an half dape. But let vs set these
things a parte for a litle while. I can not
but meruell exceedingly & vehemently also
howe it shuld happen, that men, I wold
not call them. lerned, but rude & unlette-
red, which shuld haue but onlp a crum
of humane reason and witte, shuld be
brought to beleue, that al these things,
which Ioan here, & Paul to y Thessa. ha-
ue prophecied of this beast might be sp-
nished & done wth in the space of .iij. of our
peris and an half, sithe they be sicke ma-
ner things, that if they were now finis-
shed & writen worde by worde, they shuld
require an butwearyp and a meruellouse
swifte reader whiche might fullp read
them with in .iij. peris. For impossyble is
it that sich gestes & stories done shuld be
deuulged & spred abroad ouer the hole
christendom with a liuely voice in y spa-
ce of iij. peres so far of is it y they shuld
be done all in .iij. or .iiij. peres, yea al-
though antichrist shuld haue a swif win-
ged hoste. But the ingratitude of man-
kinde hath deserued to be smiten wth this
so great blindnes, because he hath not a-
know

neth is
xxx dai-
es. The
very mo-
neth hath
but xxix.
dapes &
almost a
half dape.

Of the last beast of Rome

knownedged with thankes the benefites
of Christ. But of this matter we shall spe
ke more hereafter when we come to Paul.
Now to our purpose. Joan. And he ope
ned his mouth to speke forth blasphem
ies agēst God, to blaspheme his name
and his tabernacle and them that dwell
in heuen. Whi. There may noman blas
pheme the worde but the same blasphem
eth also the name of God. Many man
ner wyse blasphemeth the pope & word
of God whilis he peruerteth & wordis of
the souper of & Lord wresting the violet
lyp to his fleschly eatig & blodp drinking;
damning as heresp the trew vse of both
the breade & cuppe instituted of Christe.
He blasphemeth Gods worde also whi
lis he forbiddeth priestis to marie, & for
biddeth certain meatis stablishing ther
by the doctrine of diuylis. When Paul
clerely saith. A Bisshop to be & housbōd
of one wife, and all thyngs to be cleane to
the pure. The pope therfor blasphemeth
the name of God. Also what it is to blas
pheme the tabernacle of God & them &
dwell in heuen, it is plainly perceiued in
the .ix. of Daniel where it is thus prophe
ried of Antioche. Out of one of the there
went forth a litle horne & it was magni

And of hir domination.

Cap. iij

Exped and extolled bp into the strengthe,
tower, or tabernacle of heuē, & he thre we
downe some of the starres treading them
vnder his feete. For trwthy it is, y he vn-
derstode therbp the temple of God and
the holp men in the peple of Israel. And
euen so do y pope blasphemie the church
of God and his holp faithfull, callinge
them heretiques, saing y there is no ho-
pe of saluacion except we holde bpō the
pope & be vnder the court of Rome, obe-
dient to his deuilish lawes and doctrine,
when it is here clerely said, non to haue
the trewe hope of saluacion that abide in
the popes doctrine. But ther be infinit
lpke things which aske a nother treatise.
Joan. And it was geuen him to make ba-
taill with the holp faithfull and to ouer-
come them. Oli. So great is the might &
pouwr of the lyes, of the iuglings, of the
false coulozed doctrine, of the false mira-
cles, and of the ipocrispe of the popedom
that euen the verp holp faithful mē shal
seme to be overcomen and taken for here-
tiques when y pope so dampneth & decla-
reth thē. Which thing except we percei-
ue & remember well, we can not abhorre
and fear his blasphemies. But because
he

Of the last beast of Rome

he blasphemeth non euill men, as the self
thing witnesseth it, but onely the good
and the very true church, even Gods
holp faithfull, we ought to ioye & reioy-
se when we be thus blasphemed of him.
For it happeneth to vs in to the testimo-
nie that we haue nothing to do with y^e
abominable beast, but that we esteeme,
apoc. xiii lothe and abhorre him. Ioan. And there
was geuen him power ouer al the tribes
and peple & tongues & folke. *W^h*. This
doth thauangel interprete where he saith.
The .x. hornes whiche thou sawest ar. .x.
apo. xvii kings, which yet haue not receiued their
kingdom, but with the beast shall they
in one howe receiue power as kings.
These haue one counsell and shall deli-
uer vp their power to the beast, that is to
saye, As the first dominacion had .x. pro-
uinces ruled by the counsellors, even so
shall the second dominacion (when the
beast is now waken strong) haue hir. .x.
kings, as I said tofore. For that as be-
fore was but one Romane imperie,
is now diuided into .x. kingdōs of which
euery one hath hir king, which in Ioans
time had not yet receiued kingdō. For y^e
beast himself had not then put vp hir head
and

And her dominaciott.

Cap. iij

and hornes but they were to receyue it at
howe one to the beaste, y was at the same
tyme, not so, y one shuld rapgne after a-
nother, as dyd the by. heades in the secla-
re imperie, but altogether and in the self
tyme, as we see it in verp dede. ffor these
kpnges with one counsaill or sentence
delpuer vp thep: power to the Pope, y
is with a stpl secrete cosent in thep: cour-
se and lot, they humbly acknoweledge y
Pope to be thep: head, reuerencpng him
for the vicar of Christ, submittpnge them-
selues, and thep:2s vnto hym, And thus
dyd the beaste get hym power ouer eue-
ry kynred trybe people tongue and folke
as farre as was the Christendom wyde.

ffor when he wold gouerne and rule by Apo. xij
der the holy pretence of religiō, so might
not hys power extende to the infidels.

Jan. And all that inhabite the earth shall
worshyp the beast, whose names be not
writen in the booke of y living lōbe, whi-
che was slayne fro the beginnypng of the
world. ¶ si. God which is ryche in mer-
cy, for hys excelpnge loue, wherewith
he loued vs, when we were dead in syn-
nes, he reuiued vs that truely belcued in

ff

Christ,

Of the last beast of Rome

Apo. xiiij Christ, and hath made vs to sitte in hea-
uenly seatis, as wryteth Paul to the E-
phesi. Wherfore when the Pope blasphe-
meth vs, he blasphemeth the dwellers in
heauen. But they whose names be not
writen in the booke of lyfe, they dwell in
the earth, for they sauoure but earthely
thynges, and therfor worshipp they the
beaste. Ioan. Who so haue eares let him
heare, who so leadeth into captiuitie, him
selfe goeth into captiuitie, he that slapeth
with swerde, shall be with swerd slayne.
And here is the pacience and the fapth of
the sapntes. **Vis.** That is, yf any man by
these thynges spoken, can not yet know,
who is this beast, let hym at least wyle
yet vnderstand this one thing, yf he now
haue any eares to heare. That where the
holy fapthfull, for the fapthes sake and
trewe doctryne of Christe be led into bo-
dage of mennys tradicions, or smytē with
swerde, or by any other meanis slayne,
whiche is suffered without shame, & that
openly (for in this oure tyme manye
haue ben slayne, and manye presoned
and persecuted onelye, because with a
good conscience, they marpe theyr law-
full

And her dominacion.

Cap. iiij

full woues, preache and professe the tru-
the, wpll worshpppe non Idols, wpl re-
cepue bothe the partes of the souper and
not the halfe) there is the kpngedome of
thys beaste, whome God so hateth and
detesteth that he wpll vtterly remesure
her with thesame measure, wherewith
she measureth hys sapntes. ffor at her tyme, he shall saye . Render to her as she
hath geuen to vs, geue her twyse double
accordpng to her owne dedes. ffor the
cup that she hath mengled for pou, fyll
it to her twyse full, and howe muche she
hath magnified herself, and sitten in her
delicate ease and pleasures, so muche re-
warde hir with tormentes and wapling-
ges. Ioan. And I saw another beast ar-
spng and ascendpge from out of y^e erth.
vñ. And this beast signifpeth as do al y^e
other, a certayne kpngdome, not of one
man, but of a certayne greate confuse fil-
thy swarime by a certayn conspirisie and
sediciouse consent swarming together on
heape, as though thei were one body. And
who be this beait, Ioan himself interpre-
teth it cha. xix. callig hir y^e false prophetis

Ap. xviij

Apo. iij.

Apo. xix

ff. ij.

which

Of the last beast of Rome

The lata
like
swarme
of the
falle pre
achers.

which make wondres and miracles befo
re the beast. Thys beast therfor signif
eth the falle flocke, the stinkpng donghil,
the coniured couent and kpngdome of al
the falle teachers & preachers, euē y Pope
bocherly spiritualty in the hole pope
dom. And thys beast is sayd to ascende &
clpme out of the earth, to put difference
fro the bealtis ascendpnce out of the sea.
ffoz the water is a more thick and gros
ser element then the aper, and therfore it
bryngeth forth greater and grosser bea
stes. And as tye water signifie muche pe
ple in heapes makpng rumoze and tumult
te and folke of grosser witte, in who en
creaceth the loue of voluptuousnes & lust
to ragnne, euen so, to rpsc fro the earthe,
signifpeth men of more subtile witte, for
that not in the water, but in the aper they
be created, and therin to lpuē. This
beaste therfore is risen vp out of men ler
ned wittpe and ingeniose, but pet vn
godlye. Of whome at Rome and her to
there is the most myghty and mischeuou
se multitude. Ioan. And ihe had two hoz
nes lyke a lab, but she spake as did y dra
gon, &c. The lambe is Chyste, whiche
spg hte

And her dominacion.

Cap. liij

fyghteth not with any corporal swerde,
but with hys spirituall hornes, that is,
wth hys word, which is diuided into two
hornes, that is, into the word of the law,
which is the worde of wrath, and death,
and into the worde of the gospell, which
is the horne of helth grace and lyfe. And Luke. i.
euen so hathe thys beast or college of fal
se Prophetes a double doctrine, of which
one they call the doctrine of fapthe, & the
tother, the doctrine of good maners or
moral, but they bothe be contampned &
corrupt with errors. But yet thus retei
ne they the color and glitering shew, as
though they were Chyilden doctores tea
ching Gods worde. For in this pretence
they hornes be lyke the lombes hornes.
But in very dede, they speke as dothe the
dragon. The dragon or Satan, Christ to
witnes, which stode not in the trouth, but
is a lyer and the father thereof, And whē
he speketh lyes, he speketh them oute of
hys owne head. And euen so, these false
teachers stonde not in the pure doctrine
of Christe, but speke forth, and teache vs
theyr owne dreames and cogitacions out
of theyr owne sence. Joan. And he dothe

Of the later beaste of Rome.

Apo. xij. all the power of the former beaste in the presence of hym. **¶** **¶** This beaste blotted together of the false teachers serueth, ministereth, upholdeth and defendeth the Popes kyngdome, whyles hymself sittinge careles in all case, exempt from all charges taketh hys delicate lustes and pleasures, and (as say the Italpans) triumpeth

Apo. xij. at home in all securitie. **¶** **¶** Jo an. And he maketh the earth and the dwellers therein to fall downe and worshipp the fyrst chiefe or heade beaste. **¶** **¶** That is the beaste, y^e Lordely ruleth in the seat of Rome. **¶** **¶** For hys Bpshps, Cardinals, Priestes, and preachers teache hym to haue that primate and to be supreme head of the church, iure diuino, by Godis lawe, and thep lpe to. **¶** **¶** Jo an. Whose deadly wound was healed. **¶** **¶** As the hepten had once in admiration the inuicte stabilitie of the Roman monarchye, as I sayd tofore, euen so had thep it again whē Rome had now fallen from Emperours, and had by the popedom erected herselfe gloriouse & proude by agayne. **¶** **¶** The superstitious & the vngodly, whose names be not writen in the booke of lyfe, began to wonder and

The hea
lyng of
his dead
ly wound

And her dominacion.

Cap. iiii

and to haue in lyke admiracion the in-
uicte maiestie of the Popedom and prima-
cie of the proude Romyshe Bishop, thin-
kpng God therfor to haue had stablished
the Romane monarchie to this ende, y at
last it shuld growe vp into the Popedō.
Joan. And he doeth great wonders and
miracles, so that he will make sper fall
downe from heauen into the earth in the
spght of all men. W^{ch}. S. Paul in hys ij.
to the Thessalo. Chap. ij. calleth these wo-
ders signes & miracles, prodigiouse lyes,
for partle be they mere miste iuggling
castis, as whē they boze thozow ymages
of tree, and water powrd in, they can ma-
ke them to wepe teares falling downe, &
with ople make them to sweat, or when
they strew keuelles in churche pades
creppng in the nyght with waxe can-
dels endes lyght and stoked vpon theyr
bookes, as dyd the priestes of late in dor-
drake to make the people beleue that the
soules of the dead, cruciated in purgatory
so returned to seke theyr helpe by theyr
wont misses and suffragies on all soules
dape. And partely are they mere lyes, as
when they tell vs suche weping images
to speake, to moue themselves, & y soules
returned

Of the later beaste of Rome.

returned fro purgatorie, to tell vs y they
shall be deliuered by this many misse,
which done, and the priestes paid, y kre-
uelles crepe there no more. But those & in-
finite many more signes & woundes ste-
red up so great deuotion in the fonde ig-
norant people, that the sper of the holpe
ghooste seemed by these beastes false do-
ctrine, and falsse miracles written and
preached with so great confidence to be
slyden downe into the hertes of this ma-
ner of superstitious folke. Iuan. And he
seduceth the dwellers in the earth wth
hys prodigious tokens and woundes,
whiche were geuen hym to make in the
presence of the beaste, speking to, & bid-
dyng the dwellers in the earth, that they
make the image of y beaste, which hath y
deadly wounde of the swerde, and yet li-
ueth. **Of** thys manifest mencion

Thyn-
ges com-
mon to
both the
beastes
in theyr
domina-
tyons.

and repeticion of hys deadly wounde,
whiche nethels was yet healed, it plain-
ly apereth, it to be also founde a lyke in
bothe the dominacions of bothe the bea-
stes, as is the mouth speking so stought
thynges, and the tenne hornes, and also
Bog and Magog comon to them both.

And her dominacion.

Cap. liij.

For thep of whome Ezech. prophethied
pertepn to the former dominacion, but
thep that be mencioned of Ioan, shalbe
found at laste in thys later, as yet many
other thynge moo. So that as the Mo-
narchie of the Cesares in I. Julio Cesar,
semed utterly to be extinct by the sword,
and yet was reupued, even so the monar-
chy of the Pope was wounded to death
by the swerde of the spiryte, which is the
word of God, when Christe sayd to all
hys Apostles and to thep2 successours,
yea and even to Peter, that the kynges
of the hepten shal play the lordes ouer
thep2 folke, but so do not pou. And the A-
fricane counsell decreed out of the same
worde of God, that no Bpshp, no not
the Bpshp of Rome, ought to be called
the Prince of priestes, or chief head or ru-
ler, or ouermost of the churche, or the hy-
ghest priest ouer all, or the vniuersall Bi-
shp, so farre of is it that anye shulde be
called, Papa, that is father of al fathers,
Pope in Englysh distyn. xcix. Ca. prim.
This beast had neuer so deadly an heade
wounde as the swerd of Goddes worde
hath nowe geuen hym in these laste xxx.
yeares

Of the later beaste of Rome

peares, sence Erasmus. Mar. Luth. Zwīg-
lius, Decolāpadius, Melanchtō, Pelli-
cane. Bullinger, Bibliander, Bucer, Cal-
uine with many gretilerned & godly mē
mo haue begū to write, teach, & preache,
and yet, the more strōgly & fiercely al his
sworne sourgens and Popish Pharisees
and Antichristen writers & teachers, as
Cocleus, Enser, Alphons, Eccius, Pig-
gius, Latomus, Bartholomeus Latom.
John fisher Bilh. of Rochester, Sp^r Tho-
mas More chaunceller of Englad, Stā-
dplsh, Steuen gardiner Bissop of Wpn-
chester, doctor Smith perpn, with al their
sworne swarme of fyers Cardinals &
Bpshps haupng now the Emperoure
Charles v. one thep^r side hypered of y^e Po-
pe & hys spiritualtie, confedered with An-
tichrist to spght apenst the lorde & his an-
ointed, as he haue of late begiune unhap-
pelppe agapnst the Germanes, haupnge
(I save) on thep^r spde manye yet blynde
kynge and P^rnces of the earth, the
more fiercelpe (I save) these hys spnfull
supersticiouse sourgens secular and spi-
ritual with pene s^per and swerd contēd
and enforce to heale thep^r beastes deadlp
wounde

M.D.
xlii.

A her deadly woundes healing Cap. iiii.

wounde geuen hym with Gods worde,
the more incurably do hys wounde fei-
ster, the deeper it rotteth, the wper it
wereth into hys present destruction and
death, as ye see thys dape the almighty
mercifull power of God resisting the
curled cure, fpyghtyng agaynst the enu-
ouse enforcemētes of the Emperour, Po-
pe, and all knynges contendyng to heal
the Popis wounde with thei: frperlye
Pharisaicall Phisicions. But who wold
haue beleued this dominacyon fyste of
Christ, and then of the counsell so openly
and iustly condemned and so wounded
to haue had any more lyued? And yet af-
ter these deadly woundes she lyued and
yet lyued to thys dape, but neuer so spke
as now. And therfor hys false doctors, so-
lysh surgens, & falsse Prophetes then
fapned hym to haue holden hys domina-
cyon and primacie by the lawe and word
of God, And perswaded men, as they
yet with Wpuchelster labour the coun-
tre, that the pimage of thys beaste
be made and set vp. ffor as the pimage
of God is the worde of God, so is the
pimage

Of the later braste of Rome

pmage of the popedom the worde doctri-
ne and tradicions of the Pope. ffor he is
set bp in the temple of God, boastpng &
ostentpng hym self for God. And in this
he countrefacteth God, that he begetteth
his worde, doctryne, rptes, cere. and tra-
diciōs out of hys owne brayne lyke vnto
hys awne Antichristen pmage. Spth the
the doctryne of the Popedom, whiche
these false defenders defende & these false
teachers do teache, be double, that is to
saye, of fapthe and maners, necessarely
are thep2 two bookes cōppled, that is, the
boke of thep2 sentences, and thep2 boke
of decrees and decretals, which be euen
the very selfe pmage of the popedom ly-
uely expresspng al thep2 facpon & forme,
thep2 fapthe, thep2 lyfe, religpon & mer-
ciles maners. And thus it clerely apereth
thys later beast to be blowen together of
the lpyng doctors of the scolasticall diui-
nitie turning and studypng the master of
thep2 sentences, the holy Wpble so negle-
cted, that many of them neuer redde it, ne
haue had it in their scholes: and of the doc-
tors of thep2 common lawe, treatpge y
filthy deuely the decrees of Popes, among
the

A her deadly woundes healing Cap. liij

the which doctors, the inquirers of their hereticall prauitie (as they cal them) wz help obteyne the hyghest place, beyng in the stede of the heade to execute hys mercyles and tyrannouse offyce in burninge. All these men enstrucke & armed with hys deuillyshe double doctryne of the popedom as it were with theyr two myghty hornes, fyght for, and defende y^e Popis kyngdom. Ioan. And it was geuen to hym, that he shulde geue spirite, & breath to the ymage of the beast, that the beastes ymage myght speake. **¶** That is, this latter beaste blown together of these falseteachers, hath in effect brought it to passe, that the ymage or doctryne of the Pope, shuld take breathe boldenes & sppeite to lye and speke. **¶** For by theyr counsels conspiracions, comoracions and perswasions haue they effectuously made it, that the poppshe doctryne muste be taught in all scoles and vniuersities, and raygne, and rule in all preachynges and pulppts sitte in all spirituall courtes, sessions, pea and euen in the consciences of men. **¶** For in verp dede, this is it for hym to lye and to speake, when with publike autozitie,

Of the beaſtis name & marke
autozitie not onlpe is he thus preached &
taught, but alſo accordynge to theſame,
hys lpe muſt be eſtmed, he iudged in iu
gements and ſtand in his kpngdō. And
here it apereth wherfore he calleth thys
beaſte the donghill of falſe teachers, that
is to ſape, to be a certapn filthpe viciouſe
kpngdom. ffor it is plapnlp no litle king
dom that thep obteyne in the church, euē
ſo ferme falſe and terrpble that euē that
ſame former Emperpall beaſte, Empe
roure as he was and is, muſt be compel
led to feare them and to fall downe and
kpyſſe the clouen ſtinkpng fete of thep
heade the Pope. And therfor no man is
created Doctor of diuinitie oz of the canō
lawe in the Popedom, excepte before a
monge all other thinges, he be alſo ſwoz
ne plainly into theſe wordes. I ſhalbe an
helper to defende to maintaine & to retep
ne the Popedom of Rome agaynſte all
men. Whiche thynge whyles they do it,
they berelpe ſtablpſh and confirme all
thys latter beaſtes power before hir at
her bea and pleaſure, as is tofore ſapd.

Joan.

Of the beaſtis name & mark Cap. iiii

Joan. And he ſhall brynge it diligentlpe into effecte, that whoſoener wyl not worſhypppe and fall downe before the image of this beaſt, he ſhalbe ſlapne. **¶** Who ſo beleue not this poppiſh doctryne to be egall, pea and aboue **Q D S** worde, and ſo worſhypppe hym, and it, he is iudged and condemned for an heretique of the inquiſitors, and yf he recant not, he is burned. ffor the Pope dare ſaye, all hys conſtitucions ſo hyghly to be taken as thoughe they ſhulde procede by the voyce of God, out of S. Peters mouth. **Character.** **¶** Diſtin. xix. Cha. Sic. Joan. And he maſter iſt he keth all bothe ſmall and greate, ryche and poore, free and bonde to take hys character, in theyr ryght handes or in theyr ſounerable reheadis, and no man to map bye or ſell, to beſtra except he hath his character or the name ped of of the beaſt, or the namber of his name but by me. And here iſt wyle doin. He that hath diſgreater ſtandpunge, let hym reken and acſpyng, compte the namber of thys beaſt. ffor it iſt the tale and namber of a man and hys namber iſt. **CCCCC. lxxvi.** **¶** Diſt. ander, To receyue the Character or marke

Of the beasts name & marke
marke of the beast, is a metaphorph and
translated speche, as much to sape, as a
man outwardly in al facions & factis so
to be haue and conforme and fashion hi
selfe, that all may see and vnderstande,
hym to pertepne to the beastes familie
oz churche, and to be subiecte and swor
ne to the beaste, as haue all these seruing
men in courtes the p^r Cordes oz masters
badge oz cognizane in oz vpon their co
tes. The character oz marke of the beast,
and her noumber, and her name be taken
all for one thynge. And he commaundeth
them that vnderstand the wordes hither
to spoken to reken & accompt the noumber
of LXVI . then be they sewer to
haue tye verp knoweledge of this beast,
and to see her in her owne colours sitting
lyke the whore of Bablon, even in her
seat at Rome. Ioan. Sheweth hymselfe
to haue respecte to the Hebrewe and gre
ke tongue, as in other places in the name
of the aungell called Abaddon, and in y
name of the place called Harmageddon.
ffor Sepher in Hebrewe signifieth a booke

Of the beaſtis name & marke Cap. iij

oz ſcripture oz a number, wherfore he alludeth ſo diuerſly in the worde, now calling it the name of the beaſt, now the number of the beaſt, now the marke of the beaſt, and character of the beaſt, that is the ſcripture of y beaſt. I admoniſhed the (o Reader) before in Daniel to conſider diligentlly the number of the Hebrew name of the fourth beaſt. For all y letters of the Hebrewes deſigne certaine numbers, as do our Latyn letters M. D. C. L. X. ſigniſie our numbers as M. a thouſand C. an hundred &c. But with the Hebrewes euery wrtyng oz ſcripture, & euery worde is a certein number. Now ſith this beaſt by hir comon name in the Hebrew tongue is called the Rhome kingdome, & this name kingdome be comon to hir with other beaſtes, it is manifeſt the very true and proper name of this beaſt to be Rhomeanum imperium, where thou ſeeſt how diligent this autor was in his ſpeche to hyde hir name under theſe letters leſt me ſhould then haue eſpied him to haue ſpoke of Rome oz ſhe had ben reueled by hir owne factis, nowhere openly naming Rome becauſe he

Of his markes

would not at first exasperat hir, t'ill now
hir wickednes be full ripe, and she hath
battered herself declaring her last deadly
wounde in resistyng Gods holpe Gos-
pell. He calleth thys name of the beaste y
nounge of a man, ether because it is a
known name, whiche all men comune
vse, or els because of a man (whiche was
Romulus) the citie had her first name.
The greke letters, wherewith this nou-
ber. cccccc. lxxvi. is witten, make also this
worde, Latinos, which name also Virgil
geneth to Rome. But the Hebrewe let-
ters make, Rhomah, whiche signifeth a
proude beast. The marke therfor of this
name, they are sayde to receiue in theyr
fore headis, which in all theyr vtwarde
superstitious proude habits and gesture
and anon in theyr firste fronte (as they
say) they shewe it, euen in their first pro-
wd solempne countenaunce and hygh
lookis and crownes declare they them-
selues to be sworne subiectes & seruaun-
tes to the Rompthe beast, as do these hoo-
ded freres and monkes, and shorne pol-
led priestes and Bpshops. And in theyr
ryght handes they bere his mark, which
by

and of his fall.

bp some certapn Poppsh workes of hys
commaundementes, rptes, and instituci-
ons testifie theselues to be obedient to y
Pope, as in certapne dapes not to eate
fleshe, to confesse in lent into the priestes
eares, to misse and mōble bp a paper of
matens not vnderstanden &c. ffor vnto
suche an vtward kynd & shew of obedi-
ence are they contrapned anon fro their
pougthe. ffor they that haue not suche a
mark, nor wil not receiue it, they be takē
as haithē miscreants. But pf they contēp-
ne it, then be they accursed and excluded
out of all mens companie. And pf the co-
mon people wold not eschewe the, then y
Pope interdicteth thei churches, no di-
uine seruice there to be sayd ne song. And
so in dede mpyght they nether bpe nor sell
which had not this Romish beasty bron-
de. Also that we maie somewhat vnder-
stand of the last end & destruccō of this
abominable beast, I shal set forth
a fewe mo wordis of the Augell inter-
preting this vision, saying. The x. horns
which y sawest are. x. kpnges, these shal
fpyght with the lōb, that is, they shal per-
secute y true doctrine, partly of ignorāce,
seduct

The x. secular hornes

seducte of the Pope, and partelp for hys
monep and aped to do hym pleasures,
whome thep couet greatly to please (as
now of late doeth Theemperour.) But y
lombe shal ouercome them. ffor he is the
Lorde of Lordes, and Kpng of Kpnges.
And the called and chosen fapthful, whi-
che be with hym, shal fight agaynst this
beast. ffor Christ shal not fpghte, but w
suche instrumentes, not with swerd figh-
tynge, but with the worde of God, and w
iulte argumentes taken out of the scrip-
tures, elspeccallp nowe in thys our tyme
wherin after the xxx. iubilep of the chur-
che Christe beginneth agene to preache,
as we sayd in the third coiecture, And y
Kpnges by litle and litle shalbe ouerco-
men, as euen now be many rulers and
Kpnges ouercomen, and with the moost
laude and prapse haue thep geuen place
to the trouth nowe knowne. So that the-
re is verp good hope the reste also to ge-
ue place to the most euident truth, pf we
now ströglp fpght with pappers. Whe-
rof at last it shal folow, that thep shall
hate thys whoze euen the court of Rome
Apo xbiij for her abominacpons and seduccpons &
shall

Shall destroye the Popedom. Cap. iij

Shall make her desolate and naked & eate
bp her fleithe, that is hys riches and rob-
be her of all her possessions and substañ-
ce, and burne bp her citie as it was once
befoze burned. ffor God (saph the Aun-
gell) hath geuen it into their hartes so to
do his pleasure, and to do the same wpll,
that they shulde geue thei kingedome
to the beaste tll the wordes of god be en-
ded. And here (oh reader) I wolde thou
shuldest diligently waite the wordes of
the Aungell, as they be most worthye to
be noted. ffor where befoze he spake of y
tenne kpnges, then to haue one counsell
and sentence, to delouer thei strength & apo. xvij
power to the beaste, he saph it not to be
the counsell and sentence of God, but he-
re where he saph them to robbe y whoze
and to burne hir bp with fper, he saith,
that this thing god did geue it into thei
hertis to do the mynde & sentence of him.
ffor in that thei in tymes past extolled y
pope, thei did it bp their owne proper pri-
uate counsell & pleasure. But where thei
a litle after, shall spoile and burne hir, y
shal thei do bp the counsell and pleasure
of God. Bothe of them yet notwithstanding

The x. secular homes

ding, that is to wit, that thei in time past extolled hir, and that thei shal robbe hir, flowde forth of the hidde iudgemente of God. For the first, that is, that thep exalted reuerenced & magnified the Pope, & gaue hym their autoritie st: c: gth & power, thep did it verely by the private counsell of God, which yet tended to this ende, y the wordes of God shulde be fulfilled, which the holy gholt spake before by the mouth of Paule the Apostle, euen thus. Because many shall not receyue the loue of the truth, that there by thep myght be saued, therfor shall God send them men, teachyng errours and workyng false miracles, that thep beleue lyes and be condemned all that beleue not the truth, but consent to wickednes. Also last of all that thep shall robbe and spole the Pope and burn by the cite. This shall thep not do tyl God put it into thep hertis by hys word and so illumine them, that thep shall vnderstand and knowe themselves rightly and in due order to do it, and to fulfill the wpll of God in vtterly subuerting & ouerthrowing y popedom. Wherefor it is lyke, that the Turke shall not be the instrument to destroye the popedom,

shall destroye the Popedom.

as some men thinke. ffor one deuill shall not cast out an other, nether any that is not of the number of thole & kinges shal go agaynst the Pope, to destroye hym wth batayl. ffor it is geuen hym to ouercome the holy faithfull vntill the wordes of God be fulfilled, whiche be nowe thys day almost fulfilled all. But yet is there this one thyng, whiche principally per-
teyneth to the shame, ignominie, miserie, and confusyon of the abominable pope-
do. That euen by the same Improuers & Kinges, by whom it was stablished & in whome he moste trusted, & whome he most dignified & magnified wth hys flatterp^{ng} & lpyng titles to be hys defenders of hys faith, his first begotten sonnes, most catholike Kinges, moost Christen Kinges, &c. By y^e same Kinges shal he at last be pluckt vp by the rotes, & that wth the most hygh iop of al y^e holy faithful sain-
tes, which for y^e same sal shall breke forth into this laude & prayse before God, and
spnge. Helthe, honor, glorie, & power be
to the Gorde our God, for true and iuste
are his iudgements done vpon the
greate whore, whiche hath corrupted
and polluted the earth wth her vnshafaced

But yet
did god
destroye
y^e wicked
iewes wth
other wi
ked kinges
and em-
prouers

Apo. xix.

Of the Popes domination,

Cap. ij.

whoredome, and hath auenged the blood of hys seruantes delpuered out of her handes. These wordes out of Ioan be sufficient. Now let vs also hear Paul writing to the Thessalonians thus. Paul. we prape you (brethern, for y^e coming of our Lord Jesu Christ, and of our gathering together into hym, that ye be not sone carped awape of your owne opinion, neyther be ye troubled by spirit nor by pistle as it wet forth by vs, as though y^e day of Christe were now at hand, let noman deceiue you in any wyle. ffor the Lord shall not come to the laste iudgement, except there come before a departynge or a fallynge awape. **¶** **¶** By whiche the prophecies shall fall awape from the Romane imperie, and Romane kyngedom be fallen and destroyed. Paul. And the man of sinne and sonne of perdition be uttered & reueled. **¶** **¶** That is y^e pope of Rome. Paul. Whiche is apenst God & is extolled & lifted vp aboue y^e most highe God, & aboue whatsoener is worshipped as god, so that euē in the temple of God. **¶** **¶** That is in the churche (as it is said) the temple of God is holy whiche temple be you.

and fall, out of Paul.

Cap. iiii.

pou. Paul. he wil sitte. **W**lian. That is he
will occupie y^e chaper seat, pulpit, place
or office to teache and rule al men. Paul.
Wltēting himself and bolting him as he
were **G**od. **W**li. ffor his doctors of his
canon lawe affirme the pope not to be a
pure man, but to be taken bp of **G**od in-
to the fulnes of powr. Paul. Remember
ye not that when I was pet with pou, I
tolde pe these things? **W**li. **E**uē thesame
that the Apoca. hath woziten. Paul. And
now what pet letteth pe to know it that
he be not reueled t^{pl} in his t^{pm}e? ffor euē
now he worketh his secrete mistie mis-
chief. **W**lian. ffor the bishops of **R**home
with their carnal clerkis, bishops & car-
dinals (for verp fewe of thē were good)
euē then fro the t^{pm}e of the Apostles as-
pired prinelv vnto the dominacion and
lordeship wherebp bp succellion of t^{pm}e
thei haue oppressed the hole vniuersall
chirche. Reade the Epistle of Zepherin
and of Pontiane and suche sphe annexed
to the bolis of the recognicions of **E**le-
ment, and thou shalt see howe crelp and
spedilv bp what craft and subtiltpe thei
begane to worke this their secrete mistie
implie

Of the beaſtis dominacion

myſterpes. But yet then dydſt they not openly breke forth, and in verp dede cha- leng to themſelues the dominacyō ſo lōg as the monarchy of the Ceſars flouriſhed at Rome. Paul. Dneſp ſo y he that nowe holdeth, let hym holde faſt, tpf he be take out of the ſeat. Wi. The monarchie of y Ceſars and Emperours which rule ouer all (ſapth he) let them ſtande & holde faſt theyr kyngdome tpll the Emppre be trāſlated fro Rome to Conſtantinople, or vn tpll the former dominacyon of the cite of Rome be deuolued iinto the Popis pri- macie, which was, when they ſayned the ſelues to haue had ſuche a ryche gpfte of Peters patrimonie by the legacie of Cō-

Which ſtantpne The emperor. Paul. And then was a- ſhall that wicked Antichriſt be diſcloſed. bout the Wi. And even then dyd the aight heade, pear of the Pope, ſteke forth the hys hornes & put rom. vii. out hys head as it iſt ofore ſayde in the ccviij. in Apocal. Paul. Whome the Lorde ſhall thepear ſlap with the breath of hys mouth. Wi. of Chriſt That iſt with the power of hys worde, cccclvi. which after the xxx. iiii. yei of the church, openly apen and with a mightpe ſpिरite ſhalbe preached. Paul. And he ſhall de- ſtroye hym with the brightnes of hys co-
mynge.

and fall, after Paul.

mpng. Whi. ffor as the gray morning cometh be fore the sonne, euen so shal y sprer preachpng of the pure Gospell come before the commpng of oure Lorde Jesu Christ the sonne of rpghtuousnes. ffor Christ sayd. This Gospell of my kpngge. **Math. xxiij.** Dom (that Christ is our kpngge and not y Pope) shalbe preached in the vniuersall worlde into a testimonpe for al nacpons, and then shal the ende come. ffor this cleare preachpng of the Gospell shal destrope the dominacpon of the Pope, as it hathe now begune. So be it. ffor hys **xxx. year ago.** dominacpon shal not dure vnto Christes commpng, or els how shuld it be fulfilled, that at Joan, sapth of the x. kpnges that **apo. xviij** they shal leaue this beast desolate & naked, her flesh eaten bp, and at last burne here bp, God so putting it into thepr her tis. Pau. Whose coming is w the woerke of Satan in great power with sping signes and fapned mpzacles & with a myghty decept with woked stronge illuspons to the y be forlorne. Whi. This is y most holp sanctitie, of our most holp prelate y Pope. Pau. And for y thei haue not receiued the loue of the trouth therbp to be saued, therfor shal god send the y operaciō of

The small destruction

of error to beleue Ipes. that thei al be dampned y haue not beleued the troth but haue consented to wickednes. These things hath Paul prophesied of the last domination and fall of Rome and of hir popedom. Wherfore ye people of Christ gete ye out speedily farre from hir, lest ye be partakers of hir wickednes & be plagued also with the beast and hir unclene clergye, as the Angel crieth in the Apoc. ca. viii. And as for the Emprour of Rome, albeit he be yet so called, yet possedeth he not Rome, nether dare he once loke thitherwarde without the popes consent, which is so come to passe by the extreme wickednes and execrable subtiltie of the serpent and his vicar the pope of Rome, for this same cause that if any man shuld be so bolde as to once open his mouth to lape any of these oracles & prophesies against the execrable wickednes & intolerable Romish dominacion ouer our faith, he shuld aperc to objecte it against the Emprours maiestie, because he beareth til the name of the domination of Rome, and is no lord thereof. But the thing it self declareth clerely the euident difference

Of the Popedom.

Cap. 11

difference enoughe betwixt the Emperours dominacion ouer Rome, and the Popis, albeit they be bothe sayd to be, & one of Rome Emperour, & the tother of Rome the Pope. So that there is no perrell in calling the Emperour or the Pope of Rome Antichrist, as theyr confederation and coniuracpon thys day agensst the Lorde and hys worde declare them. But let vs at last returne to our coniecture. Spth it is geuen to the beast, now we agapn puttynge bp her heade to exercise and execute her tyrannepe. xliij. Romane moneths which stād vpon xxx. dayes, & is to weit, dayes m.cc.lx. and the thynge compelleth vs to take them for Angels In Dayes, that is, for m.cc.lx. of oure common yeares, it can not be doubted but that, these yeares once fulfilled, the ende of the worlde is anone at hande. But the doubt is, where we shall begynne these yeares. Some there be that thynke them to begynne anone from the tyme of the Emperoure Constantyne the great, because of the gyste that is sayned to haue had ben geuen to Pope Syluester, and because of the translation of the seat Emperpall

The final destruction

Constantines gift was Rome & half the empire.

The words of the translator & his coniecture.

Dani. xij.

perpall to Constantinople, for that Daniel saith. He that holdeth must be take away and then that man of sinne shalbe reueled (& truely, fro that tyme wherein they sayne themselves to haue had that ryche gift of Constantpne, and they endoted & enryched wth the best part of the Emppre, euen with hole Rome, Italp and halfe y^e Emppre (as they sape) there was a boice herde in the aper. That now is the moste pestilent popson eutred into the churche of Rhome) ffrom that day (I say) of the noumber be tolde (which I wold gladly it shulde there beginne) then is the Popedom at an ende within these xxxij. peres, or after Daniel within lxiij. peres. For then shuld the ende of the world fall about y^e pear of our Lord. m. cccc. lxxviij. or after Daniel, m. cccc. viij. as it appeared to me by turnpuge y^e dayes into weeks whē I gathered my exposition vpon Daniel, as ye may there read my cōiecture. But by what fraud els soeuer, y^e beast then gote her emperpal possessions & princely riches, it semeth not true to me (saith Whiander, y^e Constantpne gaue it them) for euē y^e stile only of y^e instrumēt made of the

Of the Popedom.

of the same deuocyon gift or legacie, proueth it playnly to be a stark lye, & of all lyes, y^e ener were made vnder heuen, the most shameles, as the moost well lerned man Laurence Walla, and Nicholaus de Tusa, & also Jerome Batlatanus, and other moost graue writers, now & sence, haue mooste clerely shewed & proued it. Wherfor albeit Constantine made a begynnynge to take awaye the former domination, whiche letted y^e moving of y^e reproches to y^e popedom, yet because the beast had not then as yet, ben utterly destroyed, she myght not be sayd properly to putte forth hir hornes, or to lyfte vp her heade apen, except she had first haue ben utterly subuerted & ouerwhelmed as it were wth waters. And therfor we shal iustly begyne to reken fro y^e pere, in y^e which after the translatiō of the empire, Rome was take, spopled, & brēt of y^e Gothes brought thither of thep^r Capitain Alaricho, for this is y^e very iust end of y^e former domination after Daniel. And this was done in the peare of the citie about m.c.lxiiij. & in y^e pere of Christ about A.D. xij. put now together the peares of Christ. cccc. xij. and the peres of the Pope. M.cc.lx. and

Of the beaſtis ſmall fall.

When
we ſhall
write m.
cccc. &
lxxij.
then loke
for an
ende of
all.

and thou haſt the iuſte noumber of **M.**
CCCC.lxxij. And whē we ſhal write
te and tell ſo many peres from Chriſte,
then is the fatale ende of the Pope & of
the citie of Rome preſent at hande (yf it
rather be not ſo) as I haue coniectured it
aboute. **xxx.** peares to come. And thys cō-
iecture maketh me, that I thynke the pea-
res fro the celeſtiall Adam vnto the ſpe-
rre floude in the ſeconde coniecture, and
the iubile peares of the churche in the
thirde coniecture muſt not be rekened fro
the byrthe of our Lorde but from hys re-
ſurreccyon. For before that tyme he bore
the forme of a ſeruaunte, as hymſelf ſaid
to not haue ben comen to be ſerued but
to ſerue. From hys reſurrection therfore
he beganne iuſtely to poſſede hys kpng-
dom, when he ſayd. All power is geuen
me in heauen and earthe. For ſo ſhall it
come to paſſe, that the ende of bothe the
Pope and of Rome, and of the worlde
ſhall fall into the peare of our Lorde,
aboute **m. ccccc. lxxvij.** Whiles the fall
of the Pope is lyke to come in the peare
of Chriſt, about **m. ccccc. lxxij.** So that y
Popedom ſlapy & extinct, yet ſhal there
remayne

Of the brasts final fall.

Cap. iiii.

remaine, as it were, xvi. peris in whiche
men (the aduersary of Chyste and anti-
chrest taken awap, and the gospell frely
preched) they shal begin apen to lye in
a weale securtye and in almaner bo-
luptuose lustis as they wer wont to do.
And when they shal say, peace and secu-
ritie, then shal the soden destructiō come
ouer them as the panges of a woman
trauelling of childe, and they shal not
auoid it. Wherefore let vs awake & wat-
ch and be sober lest this dape take vs as
a thefe in the night. These things haue I
set forth of the coniectures of the late
tymes and ende of the worlde. For ther
be yet many other things which I will
not open nor communicate to the multi-
tude. But as for these things what credit
there ought to be geuen to them, I leaue
it to be esteemed of the spirituall & church
of Chyste which can iudge all thynges,
them selues iudged of no man. Coniec-
tures ar they, I knowleg and confesse it,
and no oracles. Not withstandinge yet,
ynlesse I be begyled, they shal not litely
begyle ne deceiue any Chysten reader.

Come down Lord Jesu vnto iuge-

ment

¶

ment

Mcccc
lxxviii.

Mcccc.
xlviii.

L. xl.

Mcccc
lxxij.

M. cccc
xlii.

L. xxvii.

xvi.

L. xl.

Of the beasts

ment and deliuer thep persecuted Iptell
selp flocke. So be it.

Another cōiectur added of y^e translater.

When the citie of Rome was olde **M**
xxxiij. abouth y^e pere of **Ch**rist. **ccclxxxviiij.**
when **Dioclesane** thempzour begane to
raigne: there were suche dissencions sec-
tis heresies & false doctrine in the church
of Rome, as of the **M**anicheis **P**elagiās
Arrius &c. as had not ben herd of before
the popis then being **f**elix, or rather **J**u-
felix. **E**uticianus an heretique, **A**nus,
not good. **B**y whose contencions scismes
and sectis and their so gredy ambition
(for euen then begane they to begge and
steall from the empzours parte of thep
most pleasant cities and richest posses-
sions and londes, and to set thempzours
and kings together by the eaxis.) **D**io-
clesiane was so greivously offended, that
he abhorred them and their false religiō
and persecuted it, whiche they called the
chzisten religion (as they do now the po-
pis faith) when it was nothing lyke
Christe and his gospell, but rather **S**a-
thans kingdom and worse then the hai-
then. Here begane the popis of Rome to
declare

his all fall.

Cap. iiii.

Declare them selues very antichristis, & the beast was reueled euē vnto the very haithen emprouers. For here begane the Romane empire by the wickednes and fraudelent studie of the popis to be diuided, as the frenche men from the Ale-
mans. There was then suche tumult in-
quietnes & bataill stered by by the spiri-
tualtie, that Dioclesiane was compelled
to geue ouer the emppre and liued sole a
priuate persone many peris, and at last
for sorowe slewe him self, such good go-
stelp fathers had themprouers of the po-
pis in those daies. Here, I saie, was the
reuelacion of that beast begune wherof
Paul. ij. Thessa. ij. speket. And the em-
prouers that then helde the empire by suc-
cession had warning long before to hold
fast the empire. For even then was the
first domination in falling and in tran-
slating to Constantinople. From this
tyme therfore (I coniecture) If ye reken
Danielis daies whiche be. Mccc. pe-
ris, and the aungels daies, to cometh **Dan. xij**
the ende in y. Mccccxv. pere of Christ.
But and if ye reken Joans. xij. monethes
from thence in the aungels daies, we shal

¶ ij

come

come but to the pere of our Corbe after
Joas rekening. Mccccclxxvii.oz. Mccc-
clxxvii, even xxx peres lesse. ff or Daniel
appereth to haue xxx peres mo the Joh.
which map chaunce for that we reken in
Daniell from Christes birtne & in Joan,
from his resurreccion. Wher for
me thinketh it shuld be at an ende
within these. xxxvii. peres or to
in. lxxvii. if we reke fro the
resurreccion of Christ, to
whom be gloriou hono-
praise and thanks
for euer. So
be it.

Mccccclx. Translated by George
Jope whereine many things be added
out of the said George his coniec-
tures and now at laste printed
in the pere. M.D. lxxvii.

Math. xlv.

Awake and watche for ye know not the
daye nor yet the hower when the sonne of
man shall come.

The fautes escaped in the printing.
 In B. y leaf iij second side. Read. bi. hon-
 dred in the margen. And in the twenty li-
 ne, in clowtes. In the aight leif of B. i
 xiiij. lpne rede breif. In C. the second lef
 and first line of y second side read beaft
 for least. In the same and third line read
 beheld for lehold. In the . xv. line rede o-
 uercame, read in y viij. lef of C. in y mar-
 gen in the first side. ccc. xij. or. ccc. xix. pe-
 res. and in the aight lef and first line of y
 first side, read is obtamed, and in the sa-
 me side and last line saue one read, of the
 se iij bestis. In D. the thirde lef in the
 xi. lpne rede M. lxxxiij. & in the. xiiij. line
 M. cccccc. lxxij. and in the first lef y last
 line saue v. rede. M. lxx. In y fift lef, in y
 margen rede. iij. Angels pers & an half
 In the. viij. lef and last line saue. iij. rede
 assureth vs. In the aight lef, second side,
 eleuen lpne read, every one in his place.
 In the thirde lef first side and xix line read
 the dragon is satan. and in the aight line
 of the second side, rede, as say y Italiās.

These shal pe find in che ap apenst the
 great Tundit at the signe of the fore un-
 bolunde,